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Chronicle

Home News.—The serious situation that has arisen in Oklahoma over the stand of Governor Walton in regard to the "flogging parties," has become more and more involved. Each side in the dispute is

Situation in Oklahoma

invoking the name of Liberty, and each side is accusing the other of violating the constitutional guarantees and the fundamental rights of man. Seventeen newspapers addressed an appeal to the country, attacking the Governor and accusing him of being tyrannous, and of aiming at a dictatorship. Seventy-five members of the Legislature signed a petition for a special session of that body. The legal number for such a petition is sixty-four. The avowed purpose of this drive for a special session is to impeach the Governor for having gone beyond the powers of his office in declaring the State under martial law. The Governor has declared that such a meeting would be unconstitutional, and gives as his reason for refusing the special session that sixty-eight members of the Legislature are members of the "Invisible Empire." "I have crossed the Rubicon," said the Governor, "and it is a fight to a finish . . . Jewett ['Grand Dragon'] and his 'invisible empire' shall not pass in this State. If necessary, I will arm every man in this State who is opposed to his empire." It was reported

that large numbers of anti-Klan citizens were pouring in to Oklahoma City, and mingling with the crowds at the State Fair. What are described as "sensational charges" were made public by the Governor. According to a witness in a recent inquiry, the County Attorney, the Sheriff and the District Judge were connected with the Klan, and "Grand Dragon" Jewett had admitted having participated in a "flogging party" a year ago. Charges of rioting were filed against Jewett.

President Coolidge has resumed the plan formulated by President Harding, and issued a call to the Governors of the States to meet him in conference at Washington.

Call to the Governors

This meeting will take place either before or after the annual conference of the Governors, which this year will be at West Baden, Ind., on October 15. It is announced that the scope of the conference will be broader than that proposed by Mr. Harding. It is expected to take up many questions connected with the interests of the Federal and State Governments. Prominent among the questions considered will be that of Prohibition enforcement and the narcotic drug situation. The Federal Council of Churches has published a call likewise, and for the same time in October and at Washington, for a grand rally to marshal "the 'dry' forces of the Nation to support the Eighteenth Amendment." The "call" emphasizes the widespread neglect of the Volstead Law, and the danger that this attitude will spread to indifference to all law.

Austria.—In his reports to the League of Nations the Commissary General in Vienna, Dr. Zimmermann, says that Austria's economic and financial conditions are fast improving. Yet he urges the Govern-

Austrian Railways

ment and the people of Austria to spare no efforts and proceed strenuously with their two most important measures of reconstruction: the dismissal of superfluous State employes and the reform of the railway administration. Concerning the latter the English expert, Sir William Acworth, stated in his report that Austrian railroads could be made free of deficits within two years by serious and well directed efforts. The Austrian Parliament has passed a bill abolishing the old Ministry of Railways and giving that branch over to commercial directors who are going to administer it along more businesslike lines. Vienna is striving to gain the position of a commercial center for the Southeast of Europe and this can be accomplished only by the

help of well organized railway lines. The Südbahn lines especially, in which Hungary, Italy and Jugoslavia are also interested, are of the greatest importance.

A public Inquiry Concerning Traffic and Travel was recently held at which not merely the delegates of the Government took part but all who are most interested in bringing foreigners to Austria. The measures suggested were for the most part very reasonable and will, if carried out, certainly bring many foreign tourists to that beautiful country. New attractions for the traveling public are being arranged every month. In August it was the "Play of Christ's and Mary's Sufferings," enacted at Mariazell, the ancient place of pilgrimage, situated in the beautiful Styrian mountains. The first performance took place August 21. It was staged by the *Katholischer Volksbund*, the Catholic Popular Confederation, which induced some of the best Austrian artists to participate. It is not an ancient play like Oberammergau, but rather a modern one. The idea was to inspire modern humanity with religious and ethical ideals. On August 24 the International Catholic Young Men's Congress met at Innsbruck. All the countries of Europe had sent representatives, as also North and South America, China and Japan. The orthodox Jews too had had their international meeting at Vienna, on August 15. Dr. Seipel, who was not in Vienna at the time, sent a letter saying that at a moment when the people are beginning to realize again the strengthening power of faith in God, he as a Catholic priest welcomed the efforts of the religiously inclined Jews for the reestablishment of the reign of eternal ideals. The assembly proved much interested in the idea of religious revival and absolutely inimical to Bolshevik tendencies.

It is now about a year since Mgr. Seipel started on his journey through Europe to obtain help and he was lately able to state in public: "Experts say the stagnation in commercial life is going to last for a few months more, but not longer." Even at the present time, however, the Austrian economic system has been able to pay taxes to an extent which would have seemed fabulous if prophesied a year ago. To a certain extent the improvements in economic life alter also the conditions of the individual household. Nevertheless those who have suffered most during and after the war, namely the middle classes, have not yet reached the end of their difficulties. Their impoverishment was too thorough to be remedied at once. The papers say that by July the number of employees dismissed by the Government was 46,000. Yet unemployment is becoming less rather than increasing. Both the State and the Vienna municipality are investing large sums in public labor, such as the construction of houses, the repairing of the city streets, and similar useful undertakings.

Canada.—The closing exercises of the First Provincial Eucharistic Congress of Quebec were described by

L'Action Catholique as "the greatest demonstration that Quebec has witnessed during its three centuries of existence." The Congress, ended on September 16, during the entire four days of its assemblage had been an inspiring tribute of homage to the Sacramental King, but the two concluding days were especially remarkable for the great outpouring of the faith of Quebec. On September 15, an important and well-attended meeting of the clergy was held and the assembly of Catholic youth overflowed the Church of St. Roch. The principal event of the day was the public meeting held at Laval University. The opening address was delivered by Mgr. Rouleau, Bishop of Valleyfield, who outlined in an eloquent discourse the proofs of the real presence of Christ in the Eucharist. Following Bishop Rouleau, prominent laymen addressed the Assembly. M. L. A. Taschereau, Prime Minister of the Province, spoke of the perfect understanding that must exist between the religious and civil powers, M. C. J. Mangan on the duty of laymen towards the Eucharist, M. T. Chapais on "The Eucharist in Social Questions," and M. Rivard on "The Relation Between the Eucharist and Justice."

For the exercises of the closing day of the Congress an immense number of pilgrims arrived from all parts of the province. It is estimated that over twenty thousand men took part in the triumphal procession while close to 100,000 persons lined the route of march. Military and civil authorities were represented, and immediately preceding the canopy under which the Blessed Sacrament was carried, were several hundred priests and religious, together with many dignitaries and nine Bishops. The procession, chanting hymns and carrying the banners of their respective societies, traversed the main streets which were beautifully decorated. On the Plains of Abraham, a stately repository had been erected, and there, in the presence of the pilgrims, solemn benediction of the Blessed Sacrament was given by his eminence, Cardinal Bégin.

Ireland.—In its analysis of the results of the recent elections, the *Dublin Irish Weekly Independent* gives the following statistics. The table shows the percentage of votes obtained by the two leading parties, Cumann na nGaedheal, commonly known as the Ministerial Party, and the Republicans, in each province, the two Parliamentary boroughs of Dublin and Cork, and the National University.

	Cumann na nGaedheal	Republicans
Leinster	35.9	22.8
Ulster	38.4	23.0
Munster	32.2	32.2
Connaught	47.5	35.9
Boroughs	50.1	19.1
University	68.9	19.8

There were 1,789,293 electors on the register, and of these

only 58.62 per cent, or 1,048,923, recorded their votes, while 740,370, or 41.38 per cent, failed to exercise the franchise. On the treaty issue the position may be summed up thus:

	For	Against
Votes	760,861	288,062
Members	109	44

With the convocation of the Dail Eireann on September 19, Mr. Cosgrave was re-elected President of the Executive Committee. On the day following he announced the membership of his new cabinet and received the approval of the Assembly. The Ministry remains the same with the exception of the appointment of Ernest Blythe, former Minister of Local Government, to the post of Minister of Finance, previously held by President Cosgrave.

Rome.—In Rome as well as throughout Italy the centennial anniversary of the death of Pope Pius VII was marked with unusual outbursts of admiration and affection for this great Pontiff and for the

A Papal Centenary

Papacy. At Cesena, the birthplace of Barnabas Chiaramonti, who later became Pope, imposing religious ceremonies took place, which lasted several days. They were presided over by Cardinal Nasalli Rocca, Archbishop of Milan, who acted as legate of the Holy See. The Senator Marquis Crispolti was, on this occasion, the official spokesman. In an eloquent discourse he reviewed the life accomplishments and the glorious sufferings of Pius VII. According to Marquis Crispolti, in the long history of the Popes, the reign of Pius VII marks the dawn of the greatest Catholic movement of modern times. As that movement progressed, Catholics turned more and more and with increasing affection towards the person of the Holy Father. Almost every striking event in the life of Pius VII, its coincidence in time with the reign of Napoleon I, the Concordat which he signed with Napoleon when the latter was First Consul and the sole master of the destinies of France, the coronation of Napoleon as Emperor of the French, the Pope's captivity at Savona and Fontainebleau, the fall of the mighty emperor, all these marked as many steps forward in the gradual rapprochement between the people and the Papacy.

The Senator clearly pointed out the importance of such closer relations. He showed that for many centuries, even the most Catholic nations, except in extraordinary cases, had not looked beyond their parishes, their dioceses or national frontiers. They were willing subjects of the Popes and believed in the divine institution of the Papacy. But Rome appeared to them as something far off, as an almost inaccessible power, to be feared and obeyed, but scarcely exciting affection and love. Pius VII, by the firmness which he displayed in the performance of his high duties, his resignation in the hour of his sorrows, his gentleness, his fortitude and piety, won all hearts and drew Catholics all over the world into closer bonds with the Holy See. The successors of Pius VII, continued

the Marquis, increased by their personal holiness and the magnetism of their example this affection of Catholics for the person of the Supreme Pontiff. Pius IX became, as thousands still remember, one of the most popular of the Popes. In their eyes he seemed by his sorrows, his sufferings and his successes, the reincarnation of Pope St. Gregory VII. Leo XIII, the Pope of the Workingman, enlightened the world by his teaching, safeguarding the Scriptures, outlining the broad bases of a Christian state, defining the inalienable rights of the toiler. Pius X, the peasant's son, brought the Faithful into closer union with Christ, by preaching daily communion and at one decisive stroke weeded from the Church the poisonous growth of "Modernism." Benedict XV incessantly preached peace and concord to the flock of Christ, and Pius XI has but one ideal, "the peace of Christ in the kingdom of Christ." Since the days of Pius VII, the Papacy has come into closer contact with the life and the struggles of individuals and peoples. It has become more loved and more powerful. To Pius VII must be ascribed this revival of its influence. Rome and Catholic Italy did not forget to recall his virtues in a manner worthy of this great Pontiff. The *Civiltà Cattolica* of August 18 and the following numbers pays him a well-deserved tribute.

Spain.—One of the results of the recent coup d'état brought about by the military revolution of the Spanish army was to deal a severe blow to Russian communistic

The Directorate Program

activities in Spain. Within less than a week after General Primo Rivera assumed supreme power in the country, thanks to the energy displayed by him and his associates, most of the syndicalism, separatism and the Communist doctrines of dissension, which Russian propagandism has been disseminating since 1918, have been put under the ban, and in many cases altogether exterminated. From Barcelona especially, and from other hotbeds of syndicalism in Spain, hundreds of International Communists have fled, although no violent measures were taken against them.

As far as may be gathered from its acts and its still imperfectly developed program, the new Government has the following objectives in view: to exterminate syndicalism and other communist doctrines; to do away with such extreme separatist movements in Catalonia and the Basque provinces as would ultimately bring about the complete administrative and political secession of these districts from Spain; to prosecute a more vigorous campaign in Morocco; to establish an honest, more economical and more efficient government; to bring about the trial and, if necessary, the condemnation, of the political and military leaders responsible for the severe defeat of the Spanish army by the Moroccans at Melilla. President Primo Rivera has announced his intention to stand by the laws of the country. He considers Communism as subversive of these laws, hence he directs all his energies against it, but he will protect law-abiding workers. It is reported that

a body of several thousand Spanish Fascists is ready, if need be, to give him its support. The military directorate announced on September 18 an energetic program of reform, which was welcomed throughout the press. As a measure of economy tens of thousands of government employes will be discharged, 3,000 former Cabinet Ministers will lose their pensions, and Government salaries will be greatly reduced. As far as the war in Morocco is concerned, General Aizpuru, a member of General Primo Rivera's military directorate is reported to be preparing for a general offensive against the Moors. Other members of the directorate, such as General Berenguer, Generals Aguillera, Sara, Daban and Cavalcanti are ready to support his policy.

The Ruhr.—The time for a settlement with the Allies is apparently drawing nearer. It is thought that cessation of passive resistance in the Ruhr may take place without any formal declaration. On the other

The Reparation Question

hand Germany will seek to satisfy nationalist feelings by an official insistence upon the release of prisoners and the return of the Germans expelled from the Ruhr. This, according to the cable to the New York *Herald*, will be included in a new note by which Chancellor Stresemann will follow up the efforts made by him in his preceding document, which has been far more favorably received than any other German communication to the Allies. The German Chancellor, it is stated, will seek to hold to the thirty billion gold marks fixed by Dr. Cuno as the highest reparations sum which Germany is capable of paying. This sum, according to the methods indicated in his previous note, is to be provided largely through mortgages imposed on German industry, commerce and agriculture. Industry alone is expected to contribute twenty per cent. of its own total capital valuation, estimated at fifty billion gold marks. This item is expected to assure the Allies 500,000,000 gold marks annually. The *Herald* correspondent thus summarizes the various stages in the reparations controversy:

1. At Versailles in 1919 Germany offered one hundred billion gold marks, but the Allies thought the figure should be at least 375 billions.
2. The following year, at Boulogne, Germany was told to pay 269 billions, distributed in various amounts over a period of forty-two years.
3. At Paris, January, 1921, the German debt was reduced to 226 billions, plus ten per cent on German exports.
4. Later in the same year, at London, the obligation was further cut to 132 billions, a figure styled by Lloyd George the minimum then acceptable.
5. One year later at a conference of experts, the British Chancellor of the Exchequer proposed forty-five billion as the negotiable part of the German debt.
6. That same year the Allies said they would be satisfied with fifty billion, but Germany responded with a request for an international loan of one billion gold marks.
7. The latest offer, made by Chancellor Cuno, though it set the figure at thirty billion was involved in conditions which ex-

perts believed would reduce the sum actually realizable to sixteen billion.

With the waning of passive resistance the Allies, it is thought, will begin also to relax their reparations pressure. It is stated that the Interallied High Commission will authorize local money in the occupied territory to meet the difficulties now resulting from the currency shortage. Under the Commission's control it will be guaranteed by local municipalities, private industries or banks, and will be limited strictly to its own place of origin. Such money, known as *notgeld*, emergency money, had been common in Austria during the collapse of that country.

The German Government at Berlin has in the mean time instituted a new currency to be known as "bodenmark," based on the landed property in country and town, on which a mortgage is to be raised, the owners paying an annual interest of six and one-half per cent. Industrialists without landed property will give promissory notes to the new currency bank.

Immediately after the departure of the English Premier, Mr. Stanley Baldwin, from Premier Poincaré's office in Paris, Marshal Foch arrived, closely followed by Paul

The French Attitude

Tirard, the French Rhineland Commissioner; Minister of Public Works, Le Trocquer; Minister of Finance De Lasteyrie, and M. De Mouy, chief of the division of transfer of the Ministry of Finance. A long conference followed in which the Premier and his associates discussed every phase of the situation in the Ruhr and the Rhineland. No definite decisions were taken, the sole purpose of the meeting being to place the Premier in possession of data that will enable him to give the necessary instructions to General Degoutte and the French Ambassador in Berlin, when, it is believed, the Ruhr question comes to a head at an early date. An impression prevails in official and semi-official circles that passive resistance in the Ruhr must soon collapse. This feeling is also reflected in the London press. But, after a conference which Mr. Baldwin had with M. Poincaré, the general sentiment prevailing at the French Foreign Office might be reduced to the statement that the French Government was waiting patiently but confidently for some sign from Chancellor Stresemann, that Germany realizes her resistance must cease before France would pay attention to any other phase of the problem. A British communiqué issued on the previous day, September 19, which stressed unity of views, had a healthy reaction on the French Bourse. It was predicted that the German Chancellor, no longer having any doubt of the collaboration of the British and the French, would have no further reason to delay his "capitulation." The reports that Germany was trying to negotiate with the British Government were denied by the Belgian Foreign Minister, Mr. Jaspar, who said that no pourparlers were possible until Chancellor Stresemann capitulates, when all the Allies will sit at the conference table.

A Cure for Unhappy Divorce

MYLES CONNOLLY

MODERN reformers have a very interesting pastime which consists mainly of pushing man down an abyss in order to pull him out. The fact that it is far easier to shove a man over a precipice than it is to draw him back does not deter them from the pleasure of the pastime; nor does the fact that a man pushed down an abyss may break his neck or fall so far that he is beyond recovery. The Prohibitionists, for example, have substituted law-breaking drinking and delirious drinking for careless drinking. The first part of the pastime is now in full swing. The second part will begin some years from now when these reformers will endeavor to do what they should have done in the first place: teach Americans the art of drinking. The probability that America may then be so far down the abyss as to be beyond reformation, in no way interferes with their present determination. The pastime demands the creation of greater evils for the cure of lesser ones. In France, a few years ago, the reformers were fanatical in their advocacy of birth control. Today, they are becoming quite as fanatical in their advocacy of large families. But, by far, the best example of this tragic sport is given in the reformers' method with divorce.

A few years ago, these reformers were advocating divorce as a cure for unhappy marriage. Today, these same reformers are advocating marriage as a cure for unhappy divorce. Once they were trying to educate people for divorce. Now they are trying to educate them for marriage. They began by pushing man over the precipice. Now they are endeavoring to pull him up.

In the current issue of the *Atlantic Monthly*, an English woman preacher, writing by invitation on the subject of marriage and divorce, ends with the following passages in the best pulpit manner:

I am well assured that marriage is not merely an affair for the individual. Both Church and State do well to concern themselves with it. But let them do so at the right end—that is to say, at the beginning.

To fail in marriage is a great and tragic failure—tragic for the married partners, even more tragic for their children. Everyone should be taught to think of marriage as a high and sacred responsibility. Both Church and State—but especially the Church—should regard it as a grave indictment against themselves that any of their members should marry without knowing what they are about.

Ignorance and levity should be made impossible, so far as any teaching or moral authority can make them so. No one should be allowed to admit failure lightly or quickly. Every effort should be made to create a deep sense of responsibility, to induce those who have failed, to try whether success be not yet possible.

But so long as either Church or State bases its laws upon a fiction, as

long as their morality leans upon a dishonest but absolutely rigid pretense—so long will they shirk the harder but truer duty of inculcating so high an ideal of marriage, so deep a sense of mutual and racial responsibility, that both separation and divorce will at last become as rare as they are always tragic.

This is the reformer at her best. One would look far for a better example of the modern fashion of reform appeal. The sentences have a sturdy and persuading ring to them. They march out in Form A1 of the Best Style. Some soar on wings of noble sentiment. Others tramp out stalwartly with a hardiness rare among women preachers. Others shine with the light of great discovery, as: "To fail in marriage is a great and tragic failure." No doubt the sentimental humanitarian or philanthropist who reads them is deeply moved. But to anyone capable of clear thinking it must be obvious that they are little more than an emotional superstructure for a mass of illogical nonsense.

There is very little writing so pernicious as hollow idealism like this. The modern world, it is customary to believe, suffers from materialism, but it must not be forgotten that it suffers also from a vacuous idealism. The materialist is most often obvious. The idealist is a child of the clouds, and, alas, most everybody believes that all clouds have silver linings.

To begin with, this idealism is too late. Both Church and State, writes the preacher, should concern themselves with marriage "at the right end, that is to say, at the beginning." There is one Church that has always done this. But today, for others, divorce has made it so that there is no beginning. A man or woman needs no longer to look to one marriage, but to many marriages. Each new amour can be a wedding, each new cooling of passion divorce. It was when the snobs started divorce as a luxury for the rich that reformers should have crushed it. They preached it, instead, as a universal remedy. It was then that they should have been advocating this education for marriage. Now, with divorce easily possible, education for better marriages is largely vain. Men and women today can find no necessity for the path of most resistance. When the betrothal ardor is dead, there is no imperative need for smoothing off the rough edges, no need for mutual adaptation, no need for self-discipline and restraint. There is a facile solution of all difficulties; there is the easy way out by divorce.

"Ignorance and levity should be made impossible," commands the preacher. Even a partial attainment of this ideal—and that is the only possible attainment of it on earth—is made practically impossible by divorce itself;

at least, as far as marriage is concerned. Ignorance and levity in regard to marriage hold no serious consequences for those who believe in divorce. They become to such people little more than trivial mistakes, the penalty to which is escaped by making mistakes afresh. What especial need is there for wisdom and high seriousness in an adventure which, at the worst, can terminate only in an opportunity for another light and ignorant adventure?

"Every effort should be made to create a deep sense of responsibility," suggests the preacher. But with divorce, standing as a permissible easy way out of marriage and thus, with its ever-readiness, characterizing marriage as a rather transitory and trivial affair, how can any deep sense of responsibility be created? I speak, of course, of those who believe in divorce. Agitators for divorce have called marriage sanctioned lust. Marriage may have been to some men and women a career of lust. But, as far as one Church is concerned, it is not sanctioned lust. It took divorce to sanction lust. If marriage is for the raising of children and for the creation of a mutually helpful permanent companionship, then divorce is destructive of marriage. It makes children little more than burdens, strewn down the road of passion, and it makes companionship little more than one of many light and evanescent affairs of the heart. Marriage, with divorce always the possible outcome, is nothing but a momentary experiment. Divorce does not help children, it does not help in the creation of a noble comradeship. It encourages fickleness and irresponsibility. It is nothing more than a makeshift of weak men and women to relieve them of the burden of their petty boredom, to allow them the wayward indulgence of their passions. It is divorce that sanctions lust. Yet, an advocate of divorce, alarmed at its growing evil, as the preacher here, can speak of "creating a sense of responsibility!"

Alas, the poor idealist. Now, having educated man to divorce, she would have him educated to marriage. But she is too late. She complains bitterly of the laxity of the Church. She is highly wrought up over those who will not trip along to her song of nobility and the future of the race. She does not know how wilful and stubborn are men's passions. She has thrown man over the precipice. Now, she would have him, at call, come soaring back. She has no conception of the ordinary man. She sees him as a sort of airy creature like herself. Allow him the opportunity of divorce, she says, but teach him not to take it. She is quite sure that a course of sermons is sufficient to make a Galahad out of him. She flies the pretty kite of her idealism high in the clouds, and then is wroth that the earth does not follow it through the heavens.

A trouble with these reformers is that they think somehow that a perfectly ideal marriage state is permanently possible for all of us. That is a pleasant thought to think, but a difficult thought to apply. When most of us marry, our marriage, provided it has been undertaken with care and thoughtfulness, is about as perfect as anything in our

lives is perfect. A constant trying over and over of various mates would leave us even farther back, as a rule, than when we started. For laxity breeds laxity. If a marriage is an extraordinary achievement, then it is because the parties to it are extraordinary, or are blessed by some special grace of God. It is best for most of us that the idea of divorce never enters our heads. The reformer weeps large tears over unhappy marriages; but the fact is, most marriages are unhappy; they can be no happier than life itself. Most men, most women, are intermittently unhappy. It would be very curious if marriages were not so.

There are some, of course, who through their mistakes, or through their undisciplined temperament and selfishness, are more than usually unhappy. Marriage for them is, as they will it, a punishment or an opportunity for reformation. Then, there are those who through no real fault of their own, at least, we can assume this, are very unfortunately married. But to have special legislation for these few would be as impractical as it would be unjust. Divorce began with some such exclusive legislation as this, and behold whither it has drifted. Marriages are broken universally now because of a disagreement on a baseball score or an argument over a necktie. Indissoluble marriage is best for the greatest number. The fabric of civilization cannot be torn down for the sake of a few. It seems strange to me that those scientific humanitarians who are devoted to bringing man, who has very curiously thwarted Evolution by going off at a crazy tangent, back into the fold of orthodox animals, and who are so passionately interested in the future of the race, are also ardent supporters of easy divorce.

I write here, as is obvious, of the necessity of indissoluble marriage apart from the definite command of Christ. Man and woman are fallen creatures and the reformer's ideal of perfection is beyond attainment for them while here on earth. As a wise critic once said: Men and women are never celestially happy when single, why should they be celestially happy when married? For a few rare spirits, though I doubt it, marriage may be a sustained and passionate poem. But for most of us, marriage must be, like life, a bit of prose, prose with its purple patches and weak spots, prose with its long periods of flatness and discord, but prose, nevertheless that can be hammered and shaped and wrought into an achievement, splendid and solid and sound. But it must be hammered and shaped and wrought. The artist in marriage, like the artist in life, succeeds only by restraint. Marriage, according to the idealist, would be a state of permanent perfection, if only the Church and State would lecture the participants on the seriousness of it. But such is not so. Allow man the opportunity of divorce and your education is practically a waste of time. Legalize man's indulgence of his weaknesses and you may be sure he will indulge them. If you are going to educate mankind for marriage, the first step is to abolish divorce. Begin at the beginning, says the preacher. That is the beginning.

Back to the Constitution!

ANTHONY J. BECK

HERE is a little "joy ride" in the airship named Fancy. We flit back three hundred years to the days when Dutch burghers were settling on the site of New York. Their houses are primitive structures on the fringe of the wilderness. One day there lands among them a company of natty looking modern engineers who promptly proceed to the erection of the Woolworth Building or some other skyscraper. The Indians lurking on the edge of the forest flee in terror as the steamshovels and machinery get into action. As the structure progresses to the tenth and twentieth story the burghers rub their eyes and shake their heads, and Wouter Van Twiller, the scientifically lazy governor, is stricken with paralysis as he awakes one day from his noon siesta in front of the village soda fountain and beholds the structure in all its towering majesty. The good burghers send the news to Europe where it becomes the sensation of the day.

If this were fact, not fancy; if the Woolworth Building had really been put up among the log cabins of Peter Minuit's days, it would not have been a greater achievement by contrast than was the framing of the Constitution of the United States alongside the governmental structures of 136 years ago. It was the sensation of the day in its field, and it will remain for centuries the model of political architecture. Dozens of governmental structures have been designed along its lines since the immortal signers crowned their work. They ignored the traditions of the day and followed a daring plan never tried before. With rocks from the quarry of natural rights and human liberty and with giant steel girders from the foundry of Christian principles, they build deep and wide, high and beautifully, for centuries to come and for all mankind. With faith in men and faith in God, they put into their foundations the eternal principles of liberty championed by the Church since the day of days when Christ died on Calvary to liberate men from the most degrading of all bondage, slavery to sin and Satan. Spurred on by the lash of tyranny, they transmuted into governmental machinery the ideas of democracy defended by Suarez and other great Catholic thinkers. Led by the vision of a great Republic of freemen, they were, nevertheless, prosaic enough to avoid the alluring byways of Plato's idealism and the Bolshevik swamps of the French Revolution.

At the time religious persecution or civil disabilities were common in nearly every country of the civilized world. England, "the mother of parliaments," had not yet passed the Emancipation Act, which was to free Catholics legally from the persecution inaugurated by Henry VIII. Some of the colonies themselves had enacted intolerance into law. And yet the builders of our Government imbedded in its very foundations safeguards for religious liberty and inalienable personal rights. Surely a marvel of statesmanship! Here were men who had the foresight to see that

majorities might become as tyrannical as Caesars and Czars, Bourbon kings and Kaisers. They would anchor their structure against the cyclone of mobocracy as well as the hurricane of autocracy.

To Washington, Hamilton, and Madison, above all others we are indebted for the seven articles defining the duties and powers of the legislative, executive, and judicial departments. These men were Federalists, believers in a strong national government. Providence, to which Washington publicly paid tribute for the success of the Constitutional Convention, supplied the counter-balance in men like Thomas Jefferson, the anti-Federalist. To this jealous defender of individual and States' rights credit is largely due for the great "Bill of Rights" embodied in the first ten amendments guaranteeing freedom of speech, liberty of conscience, and the right of peaceable assembly for the redress of grievances. These rights were not in jeopardy then. The colonists had won a war for liberty. But the founders were students of human nature and labored for the welfare of posterity.

And labor they did in the full sense of the word. Not only were they without forms and precedents to guide them. They also lacked all the labor saving devices of our age: telephones, telegraph, typewriters, railroads, automobiles, elevators, etc. They were not even supplied with clerical help. All provisional drafts, reports, correspondence, and other data were written out with pen and ink by Washington, Hamilton, Madison, Morris, Roger Sherman, and Franklin. Perhaps, that was a blessing in disguise. They had to concentrate their thoughts and stick to their task. They were not tempted to go "joy-riding" while understudies elaborated their notes, or to wrap up their principal articles and provisions, like an Egyptian mummy, in endless legal phraseology and verbiage such as modern legislators employ. In eighty-five days they finished the great document, which Gladstone termed "the greatest piece of work ever struck off at a given time by the brain and purpose of man."

Now and then a story has been added to the structure. Some were needed. Others were put on for the sheer love of fanatical renovation, and, if more were built in the same fashion, the structure would be in danger of becoming a Leaning Tower of Pisa. Just now there seems to be setting in a reaction in favor of tearing off some of the Puritanical fancywork. From time to time new additions may become necessary to bring out certain general lines so that any lawyer or judge may understand them. But the general structure is as solid today as it was on September 17, 1787, when the builders finished. It has withstood some unusually violent storms in recent years and protected us from harm.

For decades the decay of private morality and the professional reformers who make a business of cashing in on legalized virtue have fostered a movement to centralize Government at the expense of individual rights. They would, so to speak, add all sorts of freakish "lean-tos" to

the great structure and transfer all State Governments to Washington. The war emergency made centralization necessary along some lines of Governmental activity. Though the war is over five years, the reformers do not seem to know it. They continue to look to Washington for the solution of problems which are essentially the business of municipal and State Governments. They have acquired the erroneous notion that there is no limit to the interference of the State in personal and private affairs. They would sacrifice every human right on the altar of State absolutism.

Fortunately, our fundamental human and social rights are guaranteed by a written Constitution. They are not dependent on the interpretation of some autocrat. In the after-war hysteria legislators abused their power to invade the home, the castle of every freeman worth the name. For a few years their policy was unquestioned. Then the United States Supreme Court declared unconstitutional the so-called alien language laws and explicitly upheld the God-given right of parents to control the education of their children as long as this education is not injurious to the public weal. That was a great day for human liberty and true progress. That decision will some day prove the bulwark of the private and parish school. Not even Jefferson, ardent advocate of sacred individual rights, could have foreseen it. But he and his colleagues made it possible by building what William Pitt predicted would be "the wonder and admiration of all future generations and the model of all future constitutions." This decision illustrated what a great jurist meant when he defined the Constitution as the greatest document ever formulated by man for the safeguarding of human rights and the limitation of State power.

We can do nothing more patriotic than to promote the movement for the study of its true meaning at a time when extremists would distort its fundamental principles. Bolshevik agitators would use it as a cloak for license and mobocracy. Reactionaries would employ it as a club to kill progressive political thought. Thus some would have it sanction that extreme interpretation of free contract which gives the toiler the choice between an unjust wage and starvation. The Constitution is based on reason and Christian principles, and these apply to all things today as they did 136 years ago. The right to a living wage, or to a full day's work for good pay, may not be explicitly defined. The right of the farmer to equal treatment with other classes in markets, tariffs, etc., has not been laid down in special amendments. The right of children to be exempt from wage slavery is not mentioned specifically. But these things are implied in the preamble which speaks of "justice" and "the general welfare." If there is unrest and a demand for special legislation, is it not largely owing to the fact that the country has become industrialized since the days of the Founders and that certain elements of the population have been slighted by legislation in the interests of other classes?

If contempt for law is rampant, is it not due in great measure to the demoralizing example of officials and law-makers? Have they not trampled under foot the fourth amendment to uphold the eighteenth? The fourth amendment defines "the right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures." In many States and cities homes are invaded and ransacked on mere suspicion by prying officials searching for evidence. Some judges have called a halt to this un-American practise worthy of the Czar's secret service. Others have not. The purpose of the Constitution is to protect all. Its spirit is Christian like that of its framers. If their faith in God, their respect for His law, their reverence for constituted legal authority as His representative, their consideration for the rights of their fellow citizens had always inspired all our lawmakers, educators, captains of industry, labor leaders, and publicists, there would be little unrest, industrial wars would be unusual instead of periodic, and Bolshevik agitators would get no hearing.

In these days of propaganda when red radicalism and mossback conservatism contend for the domination of public opinion, we can do nothing more patriotic than inculcate the spirit of the Constitution and encourage its study in the light of Christ's Gospel. "Constitution Week," which we have just celebrated, is one of the most gratifying movements that have arisen in this country in a generation. It augurs well for the success of the greatest undertaking in popular government in the world's history.

Pacifist Misrepresentation

CAPTAIN ELBRIDGE COLBY

WHEN a pacifist organization with headquarters in Washington, which avowedly exists for the prevention of wars, publishes widely through the country incorrect figures and interpretations, they need to be contradicted. Thus declared these people: "We are allowing one-fifth of our budget of 1924 for the Army and Navy. More than eighty-five per cent of that budget will go for past and future wars."

In the first place, the figure of eighty-five per cent is far too high. It is jacked up to such an extreme level by counting in pensions, insurance payments, and refunding and interest on the national debt. To charge national war-time debts as an expense of preparedness and national defense is a polite exaggeration. As a matter of fact the huge expenditures we made in haste in 1917 and 1918 were rendered necessary by the fact that we had then no adequate national defense, no organization, personnel, or material for such. We had to get them in a hurry. And, as former Quartermaster General Henry G. Sharpe has remarked:

A country which adopts a policy of neglecting in time of peace to prepare for war insists upon the most rigid economy as regards money and adopts a most improvident and wasteful extravagance

of time. . . . When such a country is later forced into war, it necessarily is compelled to reverse its action and, in order to provide for the troops in the short time available, must exercise economy as to time and be extravagant as to money.

The big war debt and the continuing interest charges thereon are not the price of national defense, but rather the price we must now pay after the fact for our previous lack of national defense. These things the opponents of armies interpret to their own advantage, instead of as they should be correctly interpreted.

Secondly, there is the item of one-fifth of our budget. And this figure has all the unreliability and inaccuracy to be expected of all interpretations prepared unofficially and by interested propagandists. The official and authoritative figures, transmitted to Congress by the President on December 4, 1922, divides the budget expenditures for the fiscal year 1924 as follows:

Non-functional (including public debt charges).....	37.2 per cent
Military Functions	32.7 per cent
Civil Functions	27.3 per cent
General Functions	2.8 per cent

Total 100 per cent

Then the budget chart further divides the figure for military functions, and shows that 19.2 per cent of the funds listed thereunder are for pensions, retirement pay, life insurance, etc., leaving all that is really expended for national defense by the Federal Government a mere 13.5 per cent of the budget total. No twisting of these figures, no groupings or re-arrangements, can indicate that the "one-fifth" or the "eighty-five per cent" proclaimed by the National Council for the Prevention of War is accurate and correct.

Then the Research Department of the Federated Churches issues what it calls a "careful" statement of what is being done as preparation for future wars. It says:

The National Defense Act of June 4, 1920, outlines the military policy of the United States. This calls for a maximum standing army of 280,000 men and 17,000 officers, a National Guard of 800 per Congressman, or about 435,000 in all.

So does the National Defense Act, the best and clearest expression of a definite military policy which this country has ever had, based upon a small training unit of regulars and guardsmen and big civilian increments to be added thereto in time of emergency. So does the act. But the act is not being carried out. Indeed, it may be that the act is cited instead of the actual, present situation because it will better bolster the pacifist arguments than would the real strength of the army today. Cuts in appropriations have reduced the number of men under arms in these two primely important components of the Army of the United States, the first and second lines of defense of our nation in the hour of crisis, until they are a mere fraction of what the best thought of 1920 deemed they should be. The strength of these components on June 30, 1923, was sufficiently at variance with the figures of the Federated

Churches to warrant a suspicion of malfeasance as well as misfeasance in discussing the circumstances:

	Pacifist Figures June 30, 1923		Difference
Regular Army Officers	17,000	11,589	5,411
Regular Army Enlisted.....	280,000	119,883	160,117
National Guardsmen.....	435,000	160,598	274,402

This is error with a vengeance. To claim that we are engaging in a militaristic race with the world is the height of folly. Germany was disarmed and rendered powerless by the Treaty of Versailles. The diplomats who framed that treaty and the experts they consulted felt that an army of 100,000 would be negligible, and so it has proved in view of the French entrance into the Ruhr against German protests. Yet the Regular Army of the United States is nearer that figure than it is near the figures for any other army in the leading nations of the world.

We have no wish to engage in unnecessary conflicts. We would not wish to oppose our force to the 250,000 of Italy, the 270,000 of Great Britain, the 275,000 of Japan, the 750,000 of France, or the 928,000 of Russia. We seek no foreign entanglements nor any foreign wars. We have repudiated the League. We are resigned to making, not the whole world, but merely our own land, safe for democracy. We aim to maintain simply, not to extend, the frontiers of freedom. Yet so long as war is possible, we must consider the state of the world today. In 1913 the strength of the standing armies of Europe was 3,745,179 men. Four years after the armistice which closed the war that was said to have been waged to end war, the total was 4,354,965, and this in spite of the enforced reduction of the land forces of Germany, Hungary, and Bulgaria under the terms of the peace.

National defense is one of the prime purposes of the Federal Government and so stipulated in the preamble to the Constitution, to "insure domestic tranquillity" and to "secure the blessings of liberty to ourselves and our posterity." It is a part of the business of government as much as fire and burglary insurance and the maintenance of watchmen is a part of the business of every manufacturer, merchandiser, and retailer. We have today far fewer soldiers in proportion to our national wealth, fewer soldiers in proportion to our population, and spend less in proportion to our revenue than does any one of the great nations of the world.

Matters of this sort are not fit subjects for the heated pronouncements of fanatical reformers. They are solemn subjects for the cogitation of statesmen. A middle course must be steered between defencelessness and excessive armament. The protection afforded must be adequate in view of the property to be protected and the facilities for protecting it and the circumstances which endanger it. Misrepresentations will lead to false thinking. Misrepresentations like these will lead to that lamentable lack of training which has characterized our entrance into every war in which we have engaged. Lack of training means lack of discipline, and lack of discipline means lack of efficiency.

This has been true with Schuyler on the Saratoga campaign; with Hull at Detroit; with McDowell at Bull Run; with others in Mexico; at Tampa, and in France. Major-General Harries recently reported that 50 per cent of our casualties in the World War were due to lack of training, and has told of a regiment of 3,300 which received 400 replacements on the eve of the Argonne and in the succeeding two days of fighting counted 81 per cent of its total casualties among that scant 400. Lack of training, then, means more than the saving of money and the prevention of enormous national debts. It means also the saving of lives and the prevention of unnecessary wounds.

These are the factors which must be considered. Pacifist propaganda published throughout the country cannot prevent wars so long as other nations are not inclined to disarm and insist on punctuating their ultimatums with the threat of the bayonet and the trajectory of a shell. Pacifist misrepresentations published throughout the country can, however, seriously impair our sound national programs and involve the nation in greater difficulties and dangers and damages in the future than in the past. Such statements must be carefully investigated as to their source. They must be scrutinized as to the facts on which they are based.

The Vanity of Woman

ELLA M. E. FLICK

WOMEN are very vain—all women! According to the daily papers, which have a habit of examining the female conscience more thoroughly than any mere woman would ever dare examine it, this sin in the weaker sex, of the weaker sex, men generously put it, is the cause of much of the evil of the present generation, the world war not excepted.

Because of this vanity, extravagance, and self indulgence on the part of the ladies of the land, young men supposedly fear the bonds of marriage, respectable middle-aged men go to the wall financially and lay the blame upon the spendthrift habits of the women of their households. In a recent divorce suit the judge was quoted as saying that in America marriage is becoming a luxury only for millionaires. Poor Eve! Adam never forgets the apology he learned in the garden: "The woman, whom Thou gavest me to be my companion, gave me of the tree and I did eat."

At the convention of the American Home Economics Association, lately in session in the University of Chicago, a widely-known woman delegate from New York declared the whole new era was due to the improved diet of this enlightened age. According to her the jazz, flapper madness, eccentricities of dress, the dance craze, all hang upon food rich in vitamins. "The girl of today who is full of vitamins is full of pep," said the delegate from New York. Parents, educators, and guardians of obstreperous young

women, not to mention husbands of all ages, should take note. If they cannot manage the young lady perhaps they might manage her food. It would pay them to look into the matter, also, perhaps, to engage an expert to examine the patient in question and tell her what to avoid. In this day of milk, carrots, oranges and lettuce most anybody might be just one ounce this side of an elopement—or something worse.

To be just, however, we must say that even men themselves admit that the fault is not all woman's. Womanly intuition long ago realized man's valuation of her in dollars and cents. The present standard of value is as much his as hers. In spite of appearances to the contrary it is men not women who are driving the bargain. Women of today are vain, are extravagant, are a trifle more giddy and empty-headed than were their grandmothers. Is not the change perhaps due more to the demands of the present day world, men in particular, than to any change in woman herself?

It may be recorded at some place in the history of the race that some one mortal man appreciated an economical woman. Most likely, however, even he kept it to himself. Now and again men do admire a girl who dresses moderately, lives sanely, loves wisely, but they marry the flapper nevertheless. They may praise economy as viewed in a business budget, but judging by their actions, they never consider it an asset in a sweetheart. It is a known fact that some men systematically advertise through the personal appearances of the women in their homes. Many a wife and daughter might be considered a walking advertisement for the flourishing condition of her husband's business and a boost to his commercial conceit. Such women, therefore, have their market value. Their coats, and furs, and pearls could be jotted down in the income-tax returns as expenses not of the family but of the firm.

The unfortunate part in the general accusation of women's overwhelming selfishness is the false picture the world is receiving of what American women most prize in life. A census of opinion would reveal that the treasures most valued are still, as ever they were, love, home, children.

The American business girl is considered the best dressed woman in the world. American men boast of this fact. She is also the most energetic. Did anyone take the trouble to look into the matter he would discover that in many cases the girl not only made the dress in which she appears to such advantage but launders it into the bargain. Woman's value of money is, in a great many circumstances, but an echo of that of her father or husband. Money to most women, as indeed to most men, has always been but a means to an end. She has not figured long enough in finance to experience the lust of gold for gold's sake, or to feel the call of speculation and power. She has learned that money opens the door to most any place, buys most anything, wins most anyone.

The flare of vanity that has overtaken the world, al-

though not entirely of woman's making, is a danger signal she might well afford to heed. Catholic women in particular should take a stand against the world's efforts to commercialize love, beauty, homemaking.

Men live in the world of money, control it for the most part, and to a large extent also give it its purchasing value. When men share their part as appraisers of money values, at least in matters of woman's dress, women can help themselves. Strange as the statement may be it is men who design women's apparel. Men make or break the fashions in the great French dress salons. Male buyers choose our coming winter coats and hats and dresses. The incongruity of such a state of affairs is only too apparent. The natural modesty of woman has been sacrificed to the scheming of the money-getters or to the depraved tastes of the animal in man.

A psychological trait in woman increases man's responsibility in this matter. At the last stage of the game it is the man of our house who says: "I like it, dear," and finishes off our bargain. Or, truer to life, he exclaims: "Where on earth did you get such a thing?" which is just as final. It is a common saying that men dress to suit themselves; women to please one man. If a frock is the very nicest frock in all the world and a girl's Sunday-best young man fails to like it, or worse still, does not even notice it, one may count it as so much money wasted.

It would be extremely interesting to know just what part dress, feminine vanity if you prefer, enters into courtship and marriage. It is a strange fact that young men who boast they never remark on a girl's personal appearance always manage to pick the best dressed flapper as dance partner. Elderly gentlemen upon whom dignity sits heavily are somehow equally lucky in getting hold of the frilliest, gayest, very prettiest of debutantes for dinner or theater companions. Men talk about "sensible girls" and "commonsense clothes," but any really sensible maiden has too much good sense to take them seriously.

Vanity is not an entirely feminine defect. If woman gave as much time to the examining of man's conscience as he gives to hers, he might be surprised to hear the results of her investigations. For man, though he may not admit it, is a very vain creature. He might not agree with the artist who to express his thought represented a man standing before a mirror with the inscription underneath: "A man looks in a mirror and sees a hero." The poor little lady who so passionately loves the "pretties" in the shop window is not so very different from the man, who imagines he is King Tut himself in spite of the fact that he is getting a trifle fat, that his hair is scarce on top, and that he snores horribly nights. Yet we never tell them!

Love of being beautiful is woman's inherent right. While she remains within the bounds of station and modesty it is her privilege to dress just as sumptuously as her purse will allow. In fact women have a certain duty in the matter of dress. A well dressed woman is in many cases a happy woman. It is even easier to be good when

one is conscious she is suitably clothed. There is no tonic in the world equal to a new bonnet! When woman loses interest in dress, a terrible calamity has come into her life.

The American girl's vanity is not self-centered. She does love pretty dresses; she must have the newest in hats, shoes and furs; she keeps up with every latest fad and fancy adapting it to her own special need. But she is not neglectful, or heedless to the calls of those around her. Her vanity extends likewise to her husband, his clothes and needs, her home and its appointments, her children and their every want. In all these things she is over-eager and sometimes does go too far. But it is the fault of her husband as well as hers.

It is not woman's vanity that is breaking up homes, making marriage a failure, and divorce a by-word. It is the mad pace at which both men and women are pursuing pleasure, excitement, life. In this day of strenuous living a girl has to dress well to get a man. She has to dress well to hold him. Appearances go farther with men than with women. This is a false standard—this judging by appearances—but actual nevertheless. The "vanity" is in man's eye as well as in woman's mind. Men may be big enough and wise enough to love a girl in spite of her clothes, but the fact that her dress is dowdy, out of date, or cheap, would not exactly help her to meet or to know him.

The man who deliberately sets out to pick him a mate who is not vain, who cares not for clothes, who eschews feminine trinkets, and can pass a millinery window without casting a backward glance, will travel far to find a companion and life mate. Should he find such a one we might be tempted to go a step further and say he deserves all he gets! From the domestic economy point of view he comes into a good bargain, perhaps. Perhaps also, he may have a chance to learn to cook his own breakfast, to promote votes for women, and to study botany nights. For, alas, his choice will be superhuman and poor company for a man, who is of the earth earthly.

Advance in Medical Missions

FLOYD KEELER

FONTHILL CASTLE at the College of Mount St. Vincent-on-the-Hudson was the scene recently of a very earnest conference at which the first definite plan of action for Catholic Medical Missions was formulated. Readers of AMERICA may recall that a little over a year ago an informal meeting of those interested in this branch of mission endeavor was held in connection with the Convention of the Catholic Hospital Association at Washington. As a result of that meeting the Association appointed as its Medical Mission Committee, Dr. Paluel J. Flagg, of New York, as Chairman; Right Rev. Mgr. J. F. McGlinchey, of Boston; the Rev. Michael Mathis, C.S.C., of Washington; the Rev. Bruno Hagspiel, S.V.D., of Techny, Ill.; the Rev. M. Thomas, R.M.M., of De-

troit; the Rev. Frank A. Thill, Secretary-Treasurer of the Catholic Students' Mission Crusade, of Cincinnati; and Mr. Floyd Keeler. During the intervening time this Committee has been gathering information concerning the work, three of its members have recently completed world-tours of first-hand investigation in foreign mission fields, and a fourth, who served twenty years as a missionary in Africa has obtained from the Bishops there a comprehensive account of their attitude and of the needs of their respective fields. With such an abundance of reliable data this Committee was able to formulate a real policy and to inaugurate what it is confident will be an effective campaign.

Complete surveys of the medical mission conditions in China, Africa and India were presented and all salient facts in each were thoroughly discussed by the whole Committee. Catholics are rather prone to exaggerate the lack of medical facilities in the field in one direction and to overemphasize them in another. Because our reports from China, for example, show a large number of "hospitals" we conclude that our missions are well equipped, and when we hear of magnificent institutions such as Mr. Lo's hospital in Shanghai, we are more than ever convinced that such is the case, but when we consider the vastness of the field, and when we read of the distance many missionaries are from any sort of medical aid; when we read of precious lives which are sacrificed because of the lack of competent aid, another side of the question appears. The manning of strategic points in the Orient, was one of the subjects under discussion, and it was agreed that such centers should invariably include medical mission equipment, though it was sought carefully to guard against placing any purely humanitarian agency as primary. Whatever may be the attitude of others, the Catholic missionary must never be allowed to forget that the saving of souls is his chief occupation and the real end of his life. All other things, whether schools or hospitals, are of secondary importance, but they may and often do contribute largely to the end in view. Conditions not only in China, but in Japan and Korea as well were given in detail in Monsignor McGlinchey's masterly survey.

In the survey of Africa, Father Thomas called attention to the widely varying conditions on that continent. These range from well-equipped missions like that of his own community at Mariannhill, Natal, where just now the services of two missionary physicians are being sought, down to primitive grass-huts where a priest, or brother, or a nun give such aid as can be brought by limited scientific training and an even more limited supply of medicines. But the Bishops with one accord endorse the idea of better medical facilities, though but few find themselves, as yet, able to assume the financial burden of such equipment, and are inclined, unless money as well as men can be obtained from abroad, to get along as best they can with what they have at present.

Dr. Mathis, who has just returned from six months in India was able to give details of every Catholic medical work in that country. He visited nearly all of them and was able to get very complete information not only as to present conditions but also as to their needs and desires for the future. His recommendations were given the greatest consideration and helped materially to induce the Committee to adopt very definite means for furthering this branch of the work.

The present writer presented a paper on "Protestant Medical Missions" instancing the methods used by non-Catholics in this department of missions, and calling attention to the weaknesses as well as the excellencies of their methods.

It was decided that these surveys should be printed serially in *Hospital Progress*, the official organ of the Catholic Hospital Association, and later be reissued as pamphlets for general distribution. As a result of the deliberations on the matter contained in these surveys, the plan of action was formulated. The Committee went on record as favoring the introduction of the Catholic Students' Mission Crusade into our nurses' training schools and in all medical schools enrolling Catholic students. The Units thus formed will be specially designated as "Medical Units." It was felt that the first step in promoting medical missions, as of all missions, is the educating of those concerned, and the Crusade is recognized as the best of our educational agencies. To carry out this program medical mission literature is needed and this the Crusade is undertaking to create.

The Committee also undertook to act as a clearing-house for medical mission matters; to serve as the connecting link between the physician or the nurse who might wish to volunteer for service and the missions which need such assistance; to make known and to help in supplying medical mission needs at home or abroad; to obtain material equipment where that is sought, or financial aid where this seems to be the best form of assistance. Definite plans for financing the work were also drawn up, subject of course, to the approval of the President of the Catholic Hospital Association.

Though, as I have pointed out, no one was led into mistaking medical missions as primary it was felt that as modern life is more complex than the modes of existence which obtained in earlier ages so modern missions require many things which were not necessary before. We are competing nowadays in most places, not with the primitive savage but with a refined paganism which has all modern inventions at its command. To win an opportunity to present our message therefore, we must be able first to minister to the material welfare of the people. Among such secondary agencies medical missions stand pre-eminent, and Catholic advance in this department is a very real contribution towards bringing the whole world to the knowledge of the Great Physician, the Healer of the Souls of Men.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

An Inquiry

To the Editor of AMERICA:

Some weeks ago one of your readers sent a letter to the *Outlook* protesting against an article entitled "Methodists on Monte Mario," in which was rehashed the old canard that the Catholic Church teaches that the end justifies the means. Evidently scribes of this stripe hold all means justifiable, when the end is to defame the old Mother Church of Christendom. But did the *Outlook* offer ample apology? Catholics have a right to know.

Crafton, Pa.

W. C. K.

New York's Chinatown Mission

To the Editor of AMERICA:

It is a long way from today to the times of St. Francis Xavier. Yet the story of the Chinatown mission in San Francisco, which appeared in last week's issue, brought us back to the days of the great Apostle and was an inspiration to the Chinatown mission in New York City. I venture humbly to make known two incidents worthy of notice in the development of our work in this city.

On last Tuesday I was present at Maryknoll when two Priests, a Brother and seven Sisters left for China and Korea. After the ceremony I was presented to Bishop McCloskey of Jaro in the Philippines, who was told of the work being done for the Chinese in New York City. His Lordship spoke some words of encouragement and then offered me the sum of ten dollars. "Oh no, your Lordship," I said, "I cannot take anything from a missionary Bishop." The reply was worthy of an apostolic Bishop of a struggling diocese. "You must take it," said the Bishop, "for it will bring a reward to my diocese and otherwise you would deprive me of a great blessing."

The second incident is the following: It is essential for the success of the work that the Chinese children receive a Catholic education. A Catholic Chinese lady offered her services but her support was a big problem. It was solved by the charity of a Catholic lady, who works each day for her living and who promised to give part of her salary each week for the support of the catechist. This lady is now at work forming a class of Chinese children in the school of the parish. With such friends as these and with the encouragement we have received from Bishop Dunn and Father Walsh of Maryknoll, may we not hope at some future date to place the Chinatown mission in New York abreast of the same work in the city of St. Francis?

New York.

REV. M. DE S. CARALT, M. Ap.

The Conversion of the South

To the Editor of AMERICA:

Anent an article in AMERICA for September 25, entitled, "The Conversion of the South," the writer says:

Our Southern population is, in large measure, still aggressively Protestant and rabidly anti-Catholic because so many Northern Catholics, coming thither for the very laudable purpose of doing mission work among the Negroes, have pursued their work with little or no regard for the problem of the relation between the races, or have assumed that the Southern white man is bound to be wrong in his attitude towards the black man, and have not failed to say so.

1. Take your map and glance over Texas, Arkansas, Tennessee, Mississippi, Alabama, Georgia, Florida, South Carolina, North Carolina and Virginia. In this vast territory, with its thousands of cities, towns and hamlets, and with its millions of inhabitants, the largest society in the colored mission work has just thirty-one priests, and the writer claims that the methods of these priests are the principal cause of these millions of white people still being in a large measure Protestant, and rabidly anti-Catholic. This is absurd.

2. A priest of the Catholic Church cannot give an indulgence for wrong-doing to any man of the South because of social distinctions that hark back to the days of the Revolution or trouble that goes back to the Civil War. He has to fall back for his notions of right and wrong on his studies in theology. But we are helped out once in a while by a *rara avis*, a Southerner who forgets his ancestry and the days of reconstruction, and lives long enough in the present to face the truth and to see the horrors of it. For example, take the September issue of *Current History* and read what Robert Watson Winston, formerly Judge of the Supreme Court of North Carolina, says of the right and wrong of the Southern white man's attitude toward the colored man:

We of the South generally maintain that the Negro is a free man, and that the law bears on white and black alike, when we must know that this is not the fact. Is a man free that cannot vote, hold office or serve on the jury; is he free when he must ride in second-hand coaches, sit in the gallery at public places, occupy rear seats of electric cars and flee for his life when suspected of being a dangerous character? Is a race free which has been battered into submission by whippings and lynchings, and which has no part in governmental affairs? Can man or race be free with a spirit in chains? And does it lie in the mouth of a white man to charge that the Negro is but a race of bootblacks when we have confined him to the task of blacking boots?

Whatever may be the attitude of the Catholic priest working among the colored, it is also wrong to say that if he holds the Southern white man to be at fault, "he has not failed to say it." That priest would lack every element of prudence and usefulness did he shout from the housetops of the Southerners his adverse opinions of their way of treating the Negroes. The priest's work is to save souls and he usually gets by, minding his own business and paying his debts. Were he to adopt a blatant attitude how well he knows that the South would railroad him Northward.

3. The article in AMERICA continues: "They have not been successful in reaching the colored man and they have left the field with conditions worse than before their entrance."

The writer should not draw conclusions from an isolated case. In Southern Louisiana and along the Gulf Coast the forming of colored congregations has been invariably successful, and I know of no body of colored Catholics today who would not welcome a specialist missionary into their midst. One might object and say: "How is it then that the number of colored Catholics remains so stationary?" Simply because of the leakages in those places where the separation of the races has not yet been effected. That is why St. Joseph's Society wishes to build a larger college. We need missionaries to stop the leak and then to show an increase. In distinctly Protestant localities it is a superhuman task for a priest to start with practically nobody and expect to form a working congregation. Yet, with the help of God and in spite of numberless difficulties, the progress made in many places is truly remarkable. Moreover, many congregations are being shot to pieces by migrations. Only today I received a letter from a Josephite in Mobile saying: "We are losing a lot of people. Detroit, Cleveland, Chicago and Los Angeles have the call. This is the third congregation I am beginning to build."

If the whites and blacks of the South can make priests of their own sons, so much the better. This has always been the spirit of the Catholic Church; and I can only wish them Godspeed. But even these priests will not convert the Southland in its present state of mind. A new alignment is necessary in its notions of right and wrong. Prejudice, whether it is based on social lines, drawn in the days of King George the Third, or whether it began in the carpet-bagging days subsequent to the Civil War, cannot coexist with Christlike love, and no priesthood can be successful nor can any people be converted on such a platform.

Baltimore.

JOHN J. ALBERT, S.S.J.

AMERICA

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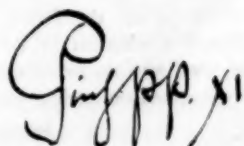
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Letter from Our Holy Father, Pope Pius XI

ON September 17 the editors of AMERICA received the following letter of blessing and commendation from the Holy Father. In the belief that our readers would like to share in the pleasure this gracious act has given us, we print a photographic facsimile of the Pope's letter:

Di tutto cuore benediciamo il settimanale
" America " che con vigile prontezza, con
chiara e sostanziosa brevità difende, il
lustra e propaga l'idea e l'ispirazione
cattolica nella teoria e nella pratica,
nel pensiero e nella vita; benediciamo in
particolar modo l'opera di cristiana carità
con la quale la Rivista stessa viene in
aiuto dei bambini poveri e necessitosi
dell'Europa centrale.

30.VIII.23



The following is a translation of the above letter:

With all Our heart We bless the weekly, AMERICA, which with watchfulness and timeliness clearly, solidly and concisely, defends, sheds light upon, and spreads the ideas and ideals of Catholicism, in theory and practise, in the realm of thought and of action. We bless in an especial way the work of Christian charity with which the Review itself has come to the aid of the poor and needy children of Central Europe.

AMERICA is deeply grateful for these words of Papal approval. But as the readers of AMERICA have been the generous supporters of the Charity Fund, it is rather upon them that the second part of this blessing falls. We are sure that they join in our gratitude to Our Holy Father.

The Great Quest

KNOWLEDGE has been sought for from the cradle days of the human race. It has been the great quest. From the time that men have lived they have thirsted to know. Barbarian, pagan, civilized man each in turn has sought knowledge. So the schoolroom of the twentieth century is no novelty nor is it a beginning. It is a continuation and is very old. Educational leaders appear from time to time who forget this. Sometimes very sincerely they believe they have found knowledge and no one has found it before them. All that the past has offered has been ignorance while we of the present really know. This is one of the modern delusions, insinuated in paper and magazine at times, and again boldly stated. However nobody who is really in pursuit of knowledge takes either the insinuation or the statement seriously.

Least of all does the Catholic educator minimize the power of the past in educational progress. For the Catholic educator is the heir of the past. It is amusing to listen to the modern college talking glibly of its old traditions. At best it can go back to Colonial days, while the traditions that the Catholic educator is heir to are old with the marks of the centuries. For the Catholic educator found the pagan world hot in the pursuit of knowledge. Pilate's question was the great concern of that pagan world. It was the Catholic educator who answered it, and with the answer paganism perished and European civilization began. The day came when Europe broke with the answer. The sequel to the break is the modern muddle that is Europe.

But amid break and muddle the pursuit of the great quest continues. In the United States there are more people engaged upon it than there are in other countries. For as a nation we are keen to know. The little red schoolhouse has been our shibboleth. The three R's have been turned into a national sign. It is safe to say that there are more literates in America than there are in almost any other nation. Which is all very fine and still is not fine enough. For there can be great ignorance accompanying great literacy, woeful weakness in crowded classrooms.

The Catholic educator realizes this. So whether it is in the grade school or the university there is very little twaddle heard about the success of the great quest. There is a great deal of sense taught about the limitations of the human mind, and the glory of humility in the human soul. The great quest is great in so far as the seeker is humble, it is a mere will-o-the-wisp if the seeker is proud. These simple principles are not found in many modern textbooks, they furnish poor matter for the lecture platform. However they stand rock-rooted in the Catholic educational scheme. The Catholic educator is helpless without them, and unless they are carried by the Catholic student out into the struggle of life there can be no great quest worthy of the name. Reports from our schools and colleges just opened for another year indicate that the great quest is greater in numbers than ever before in the history of Catholic education. It must then be all the deeper in humility, all the stronger in Faith, all the more telling in terms of practical Catholicity.

The Magical Key Board

MOST of the associates of Christopher Latham Sholes considered him a tinker rather than a revolutionist. The public mind of his generation had not yet been taught, as we who live in this new age of discovery, to see possible developments in any novelty. Just fifty years ago this month, Mr. Sholes had his newly invented commercial typewriter accepted by the manufacturer and put upon the market. On that obscure day the immemorial supremacy of the quill and the pen passed away, although very few were aware of it.

It was a very difficult matter to convince the people of the early '70's that the commercial typewriter was a sound proposition. They could not see the wisdom of investing \$100 for a cumbersome machine that would only do the work of an ever-ready, little penny pen. The early advertisements, accordingly, offered strange inducements to the prospective purchasers of the typewriter. One of these declares that the typewriter "is the size of a sewing machine and is an ornament to an office, study or sitting-room." Even then the public did not clamor for the new invention "that is worked by keys, similar to a piano" and so the manufacturers opened a new advertising campaign, advising parents that the typewriter will be a splendid "Christmas present for a boy or a girl." Mr. Sholes himself, after his long years of experimentation, expressed his apprehension that "for a while there may be an active demand for the typewriter, but like any other novelty it will have its brief day and be thrown aside."

America was not ready to put aside its prejudices in favor of the pen. Courtesy and fashion and sentimentality all combined to shut off favor from the typewriter. Mark Twain, one of the first purchasers, was discouraged from using it because it was only a "curiosity-breeding little joker." A typewritten letter was an insult. One

of the recipients in those early days was impelled to protest that "I do not think it necessary to have your letters to me taken to the printers and set up like a hand-bill. I will be able to read your writing and am deeply chagrined to think you thought such a course necessary." Another, a Kentucky mountaineer, was even more emphatic and wrote "You need to print no letters for me. I kin read writin'."

The typewriter, despite the popular attitude, rattled its way into favor. The piano and sewing machine features disappeared, and the child's toy became one of the most valuable assets of business life. It has become noiseless and weightless, it is an engine of speed and a token of efficiency. Such a commonplace has it become that the younger generation expresses surprise that it ever needed an inventor. It has blazed the path for the linotype and the adding machine and the telegraphic typewriter. It is classed with the other revolutionary inventions of the last half century, the automobile, and the aeroplane, the telephone and the radio. It is a necessity of life. Many cannot think without the magic key board before them. If this be the only boon that the invention of the typewriter has bestowed upon humanity, it has well justified itself. The world is in dire need of thought.

Peace of Christ in Reign of Christ

THE appeal of the Holy Father to the nations of the earth for the peace of Christ in the reign of Christ may apparently have failed in its immediate purpose, but it has stirred the profoundest chords in the heart of the Catholic world. It has given a watchword for all Catholics, drawing them together in the spirit of Christ. It expresses the yearning of every Christian heart and finds its echo in the souls of millions of non-Catholics under every flag on which God's sun is shining with impartial blessing.

The peace of Christ in the reign of Christ does not however mean the destruction of national boundaries and of national aims. It implies only the sovereign rule of Christ in the determination of national and international questions. It is not based on a vague internationalism, such as Socialism foolishly sought to effect or on the dreams of sentimentalism, dreams that are far aloof from the sober realities of life. It fully recognizes the established facts of race and country. Far from destroying patriotism it deepens and enriches it, by bringing it ever nearer to God. There can, in fine, be no wiser national diplomacy in international relations than that which is solidly founded on the Ten Commandments, and in particular on the two great commandments that embrace all the others: the love of God and the love of the neighbor.

God, when He came to earth, assuming our own human nature, chose for Himself a nation and a country. He was enrolled, not as a mere internationalist, but as a Jew, with all the full rights of Jewish citizenship secured in the normal way. Yet in the parable of the Good Samaritan, He

no less clearly taught the world that charity knows no bounds of country and that every man in every land is truly our neighbor. What does this mean, but that in spirit we change places with him, be he French or German, Briton or American, and what we reasonably would that he should do towards us we do not hesitate to do for him.

There is the core of the peace of Christ. While nationalism rightly holds its proper place in the hearts of men, it must not be permitted to usurp the place of God, for then it becomes like Lucifer. Above the private interests of countries and the pride of nations, we must keep inflexibly the law of God and the love of God. This, decidedly, has not been done. Christianity has neither been tried nor even appealed to in the settlement of our international difficulties that arose out of the war. It was, in fact, openly flouted, for not even the name of God was invoked in the council of the nations. There can be no peace of Christ, let us clearly understand, without the reign of Christ.

That the words of the Holy Father have found an echo in the world is clear. Among Catholics in particular we behold today, as never before since the fatal shot of Sarajevo rang round the earth, a union of hearts and minds cooperating for peace. At the Third International Catholic Congress we have seen French and German Catholics deciding in friendly council that: "The whole world de-

mands a definite and permanent reconciliation between Germany and France." And this was nobly declared to be not merely a political and economic task but "a moral and religious duty, to be adjusted in accordance with the will of God in a spirit of justice and charity." Let the Catholics of all the world stand firmly behind this resolution of their fellow Catholics of France and Germany. So the evils of the past will be righted, the dangers of the future averted, and the oil of good will poured out into the gaping wounds of humanity.

At Utrecht the International Union of Catholic Women's Leagues has just sponsored a world-wide novena of prayer for the "peace of Christ." To make this peace effective, by promoting over all the world the reign of Christ, is woman's glorious duty. The international Catholic students' movement, too, is rightly strengthening the same spirit among Catholic student bodies. At the recent International Congress of Catholic Young Men at Innsbruck thirty-nine nations were represented with a membership of more than 4,000,000 ardent young souls. What a power for the promotion of the peace of Christ in the reign of Christ! "In a very short time," said Signor Parisi at that gathering, "the most powerful army in the world will be the army of Catholic youth." But it will be an army for the upbuilding of peace and not for the destruction of homes.

Dramatics

Autumn Plays

THE present theatrical season in New York, now well under way, is running true to traditional form. Several dozen plays have been thrown on the stage, of which the majority have perished and a few have survived. Half a dozen more of those on the boards at the time of this writing will be off before these lines are in type. In short, we are approaching the climax of that hectic period in which producers, optimistic after their summer rest, toss on new plays "to see what will happen to them," and are promptly shown.

It being this period of many trials, many failures and only a few successes, the present writer has withheld comment up till now. There is no pleasure in writing dramatic obituaries, nor are they interesting to theatre-goers. But certain tendencies are becoming obvious and it is a pleasure to be able to say at once that thus far, at least, the general moral tone of the new productions—and especially of those which have survived—is better than that of last year. We are offered less "raw meat."

The outstanding dramatic event of the season is, of course, the first appearance of America's most distinguished actress, Mrs. Fiske, under the management of America's most distinguished producer, Mr. Belasco. Optimists hoped for great things from this combination. Even

pessimists awaited developments with interest. When it was announced that Belasco had secured a comedy by St. John Ervine for his new star the number of optimists increased. St. John Ervine is the author of two unusually interesting plays produced here a few years ago with much success, "John Ferguson" and "Jane Clegg." Surely, the enthusiasts chanted, he was the ideal man to write a play for Belasco and Mrs. Fiske.

The play is now produced. Belasco has done his part. He has given his new star an excellent company and an altogether charming production. Mrs. Fiske has done, and is doing, her part. She is a most admirable comedienne, and she brought to the leading role of "Mary, Mary, Quite Contrary" all the resources of her fine art. The public is doing its part by cheerfully attending the play. But there is no denying the fact that the play itself is a disappointment, unworthy of its author, its producer, and its star. Mr. Ervine optimistically calls it "a light comedy." As a matter of fact it is almost a farce, based on a brief visit of a temperamental actress to an English vicarage. It is amusing in spots, unobjectionable in theme, more or less agreeable as an evening's entertainment, in short merely a theatrical soap-bubble which would certainly have burst in less skillful hands than those of Belasco and Mrs. Fiske. They are keeping it in the air. Probably

they will continue to do so throughout the winter, for Belasco rarely permits one of his productions to fail. And theater-goers, resignedly watching the little bubble tossed from hand to hand, will continue to be saddened by the contrast between what those two could have done and what they are doing.

Doubtless, Mr. Ervine thinks that in his new play he is giving us a study of the artistic temperament. His "Mary" is a famous "star." Being such, it appears to follow that she must be irresponsible, high-strung and utterly unreasonable. Also, of course, every man within sight of her face and sound of her voice must fall in love with her at once, after a glance, after a sentence or two. She becomes "engaged" to practically every man in the play, for no other reason seemingly than to furnish amusement by dropping each of them the same evening. The slender thread of the plot breaks every few moments; but we are given to understand that in one instance she helps the young girl of the play to capture the man she loves. However, he does not love the young girl, so the audience goes home wondering what it's all about. It isn't about anything, really, and it will be hard for Mr. Ervine's admirers to forgive him until he writes another "Jane Clegg." There was a truly modern play, whereas despite his effort to be ultra-modern in "Mary, Mary, Quite Contrary," he is merely mid-Victorian.

The same criticism cannot be made of Owen Davis's admitted success, "Home Fires." Much fault has been found with this play by exacting young critics, but no one has as yet called its atmosphere un-modern. And one scene, a dialogue between a cub of fifteen and a flapper of fourteen, both earnestly discussing the large problems of life, is not only up to the minute but is one of the most amusing bits on the American stage this autumn.

But it is not easy to see exactly what Mr. Davis is driving at in his new play. He stands, clearly, for the permanence of marriage, the sacredness of Home Fires, and this is as it should be. He shows us the dangers surrounding the young people of to-day. They are dangers from which his heroine escapes through no special merit of her own, and we have been shown the same dangers, treated in the same way, in countless other plays. He shows us a recognizable type of husband, affectionate, emotionally susceptible, over-optimistic, self-obsessed, and not very successful in business, and he leaves him wholly unchanged at the end of the play. In short, he shows us life as it is lived in the house next to us, in the house across the street, and possibly in our own house as well, and he gives us a good evening's entertainment. But if he had any purpose in writing the play, and Mr. Davis usually has one, he lost or mislaid it during the final act. However, the average theater-goer will not miss it.

There remains for comment the new play about which so much has been said and written, "Children of the Moon," by Martin Flavin. It is to the direction of this play that the late Louis Calvert, who died in August, gave

the final work of his brilliant and subtle mind, and the play shows it. It is perfectly directed, and admirably acted. In it that excellent artiste, Henrietta Crossman, does some of the best acting of her long career, with Florence Johns and Beatrice Terry pressing her close for second honors. But the play itself, though brilliantly written, is a morbid thing, and its finish, about which there has been so much discussion, sends the audience away unconvinced and dissatisfied.

The story can be told in a few words. A young aviator, Major John Bannister, comes down with his plane during a fog on a wild English coast, is injured, and is taken in and nursed back to health by an English family, the Athertons. He falls in love with the last of the Athertons, Jane, a young girl of twenty. Her grandfather, still alive, is slightly demented. His obsession is the moon. Though Jane does not know it, her father and her brother have inherited her grandfather's eccentricities. Both have died violent deaths, possibly self-inflicted, on moonlight nights.

Jane and the young aviator fall in love. But Jane's mother, self-obsessed and morbidly jealous, refuses her marriage consent solely because she desires to keep her daughter with her. She tells Jane she cannot marry because she is an Atherton. Like her grandfather, her father and her brother, she is a "child of the moon." She cannot marry and perpetuate the family taint. Jane has been a wholly normal and a very lovable young person. The suggestion, following as it does the shock of a long and violent scene with her mother, does its deadly work. She fears, fancies, tests herself. Her nerves collapse. She becomes like the others, "a child of the moon."

Her lover finds her so, standing in a trance in the moonlight. The doctor gives no hope for her recovery. The young lover, despairing, unable to face the horror of the future for her and himself, tells her he will take her there. His aeroplane has been repaired. One hears the roar of the engine as the plane starts, and the lessening noise as the pair in it mount higher and higher to the joint destruction which the aviator has decided is the only way out.

All wrong, of course. There are other ways out and one knows the author ignored them because of the fancied dramatic value of his spectacular finish. He has made his hero a coward and a murderer, believing the audience will forget the cowardice and the murder in the thrill of the suggestion of that frantic, final flight.

His audience does nothing of the kind. Up till the drop of the curtain that audience hopes to see the lovers saved. Dramatically as well as ethically, the audience is against suicide as a solution of one's troubles.

We are told that Mr. Flavin has already written five different endings to his play. He should write a sixth!

In conclusion, it may be pardonable to recall the review of Taylor Holmes's comedy, "Not So Fast," which we wrote for AMERICA late last Spring. We warmly praised the charming little play, and added that it ought to run

for months. But as there were less than fifty persons in the theatre the night we saw it, we darkly predicted that it would soon be taken off. Instead, it steadily gained in favor and ran very successfully all summer—another proof of the basic good taste of New York audiences.

ELIZABETH JORDAN.

REVIEWS

The Holy Angels. By the REV. RAPHAEL V. O'CONNELL, S.J. New York: P. J. Kenedy & Sons. \$1.50.

To all those who first learned of the angels through that little childhood rhyme:

Angel of God
My guardian dear—

the present volume will bring a wealth of untold pleasure and useful knowledge. Very thoroughly has Father O'Connell covered the entire field of the angelic realm and very logically, for beginning with the existence of the angels he treats of their nature, of their manifold apparitions, of their attributes and of their varied occupations. Purposely does the author omit any "separate and detailed treatment of the reprobate angels" as being foreign to his purpose.

Naturally, the most interesting and the most consoling part of the volume is concerned with the Guardian Angels, interesting because the author's style is very simple, yet convincing; and consoling because of the intimacy and close companionship of the angels with man in his every day life which it describes. Father O'Connell has chapters on each of the Nine Choirs, and also on those angelic spirits best known to man, Michael, he of the flaming sword, and Gabriel, the bearer of the world's greatest tidings, and Raphael. And as is but meet the volume begins with a dedication to Mary, the Queen of Angels, and closes with a chapter on the same august Queen.

The book is most attractively published, the printing is excellent, and the brief chapters make the reading very easy. Father O'Connell deserves high commendation for his familiar treatment of this difficult subject, avoiding as he does all dogmatic digressions. He has succeeded admirably in bringing us into closer touch with the angelic kingdom.

A. J. H.

The Life of Christ in Art. By FREDERIC W. FARRAR, D.D. New York: The Macmillan Co. \$2.50.

This American reprint of the late Dean's work is valuable for its suggestive descriptions of many of the great masterpieces. The book is divided into chapters on Our Saviour, scenes from His life and death and His appearance after death. It is impressive for its orderliness and the aptness of its numerous illustrations. The brief chapter on morality and art is admirable and the critical judgments on mere technique and the spirit of art in general, contain little that is not temperate and reasonable. In matters historical and dogmatic, however, there is much that will shock those who know the writer only in his more restrained moods. Though the late Dean admits the divinity of Christ, he hazards no belief in the Real Presence. When speaking of indifferent matters he is careful to cater to a certain class of readers by such references as "Romanists," and "medieval superstition." But it is in his comment on the crucifix and Catholic devotion to Our Saviour in His passion and death that he seems to have lost all sense of considerateness and historical truth. An imaginary and one-sided devotion to the Passion is presented to the reader as Catholic belief and stigmatized as "morbid" and "hysterical." These chapters, that must shock readers of intelligence and a sense of reverence, culminate in an excess at once pathetic and ridiculous when "The English Illustrated Magazine" is cited as an authority on the subject.

"Art," we read in the preface, "cannot deceive. It is an unerring self-revelation of the character both of nations and individuals." Moreover, in subsequent pages we are told that Fra Angelico's *Crucifixion* is lovely and reverent and that *Le Beau Dieu d'Amiens* breathes supreme majesty and illimitable hope. Yet throughout the whole work the spirit of the Age of Faith that produced this art, is "morbid," "superstitious," and "hysterical!" It would seem that here at least, the writer's religious prejudice prevented him from following even his own principles to their logical conclusion.

T. L. C.

Travels and Sketches. Translated from the Danish. By FREDERICK POULSEN. New York: Alfred A. Knopf. \$3.00.

When a traveler who combines literary ability with an observing open mind sets down his impression of peoples and places, he is sure to offer something out of the ordinary. Such a one is Frederick Poulsen, keeper of the Classical Department of the Carlsberg Glyptotek, Copenhagen. The book has an added interest due to the fact that it is autobiographical. The author's early life in Denmark is recounted when he revisits his native land after an absence of many years; then his student days at Göttingen where the youth of Germany seemed to be able to absorb an amazing amount of beer with a reasonable amount of learning; then his life as tutor in the home of a rich Polish magnate, followed by wanderings in Italy, Greece, Turkey and Palestine. Without any attempt at fine writing, the spirit of these places and their peoples are vividly portrayed through the intimate little experiences of the traveler. A richly stored mind colors and adorns the narrative. Scholarly attainments and detached viewpoint give it depth. A word of praise is due to the excellent work of the translator.

F. R. D.

The Church and The Christian Soul. By LADY ALICE LOVAT. Preface by H. E. CARDINAL GASQUET. New York: Benziger Brothers.

Those who are acquainted with Lady Lovat's former works will greet the present one with hearty welcome. The author seems to have the knack of meeting a need by her publications; witness for instance "The Catholic Church from Within," of which the chapter on the Liturgical Year was the occasion of the writing the work before us. In this volume she wishes "to link the changes in the Ecclesiastical Year with the progress of the Christian soul in the path of perfection, as it is marked out for us by ascetical writers." She has chapters on the Liturgy of the Church, Advent, the Purgative Way, the Sundays in Advent, Feast and Saint Days, and so on throughout the year. Citations are given and lessons drawn from the Epistles and Gospels of the Masses. Spiritual writers bring in their maniples of holy thoughts and spiritual hints. And the Faithful, especially the laity, cannot but gain great fruit from following the Church's Liturgy through the year with the kindly guidance of Lady Lovat.

T. B. B.

The Holy Family Sisters of San Francisco. A sketch of their Fifty Years, 1872-1922. By REV. D. J. KAVANAGH, S.J. With a Foreword by His Grace the Most Rev. EDWARD J. HANNA, D.D., Archbishop of San Francisco. San Francisco: Gilmartin Co.

From unexpected sources answers are coming to the voices so long crying in the wilderness to make straight the ways of Catholic American history. And, as so often happens in other fields, in this also it is from the zeal of the "valiant women," the self-sacrificing of the cloisters, that the desired result has been obtained. The Holy Family Sisters form an Institute local to the Golden Gate, and in compiling the details of their founding, and of the progress they

have made in the half-century of their existence, Father Kavanagh has, as Archbishop Hanna declares, "done for us a work of great merit and in touching the narrative with his own fire, his own zeal, his own love, has given us a book worthy of himself and worthy of his subject." Founded by Elizabeth Armer in November, 1872, under the direction of the prelate to whom Catholic San Francisco owes so much, the late Mgr. John J. Prendergast, these Sisters formed a community devoted exclusively to the poor and to little children. Since then their houses have been opened all over the State; thousands of families and poor children have been cared for, and when they came at last to celebrate the golden jubilee of their establishment the whole community, civic and religious, heartily joined in the rejoicings. Incidental to their story we meet the multiplicity of side lights on personages and events that are so welcome and valuable to the historian in search of material. The book is therefore a very instructive addition to the records of the progress of the Faith on the Pacific Coast.

T. F. M.

Mathematics. By DAVID EUGENE SMITH. **Warfare by Land and Sea.** By EUGENE S. McCARTNEY. **Roman Politics.** By FRANK FROST ABBOTT. **Cicero and His Influence.** By JOHN C. ROLFE, Ph.D. Boston: Marshall, Jones Company.

"Our Debt to Greece and Rome" is being made increasingly clear with each fresh contribution to the series that has been appearing for more than a year. Professor Smith shows conclusively that we are the debtors of the Greeks in pure mathematics, as we are of the Romans in the application of mathematics to engineering problems. The highways, bridges, and aqueducts of antiquity still challenge admiration. But it is not so commonly known that Eratosthenes forestalled Copernicus. One slight slip on page 148 calls for correction, we think. Should not "*portarium* from *portare*, to carry" read: "*portorium*, from *portus*, a harbor"?

The volume on ancient warfare will probably have a wider appeal than the books that discuss literature. Mr. McCartney gives copious quotations from writers ancient and modern on warfare by land and sea, and the passages he cites are suggestive and illustrative. He is ingenious in finding prototypes of smoke-screens, aeroplanes, tear-gas, and the like. The analogies drawn between the strategy and tactics of ancient days and our own are striking at times. The author truly says: "We think what we think and do what we do and are what we are largely because of what the Greeks and Romans thought and did and were."

Professor Abbott's outline of the evolution of Roman government is a model of condensation and comprehensiveness. The lines of Roman and modern polity, at times converging and again diverging, are traced clearly and in the main surely. The discussion of the origin of authority calls for a more extended notice than we have space for here. It is astonishing to see how great is our debt to ancient Rome. The principle of representation, the jury system, and an elaborate civil code are among her legacies. In "methods of governing, civilizing, and unifying alien peoples," we still have something to learn from republican and imperial Rome.

It is pleasant to find a champion of Cicero, a scholar undaunted by the portentous frown of Mommsen. Professor Rolfe frankly admits Cicero's weaknesses as a man and a statesman, but he presents, too, an adequate defence. As he quietly hints, it is perilous for moderns to tax the great Roman with inconsistency. The book is written in popular fashion and the author's scholarship, while pervasive, is not obtrusive. One sentence we would commend to the perusal of the censorious New York journalist who is quoted at the outset: "If this were a pedagogical essay, it would be in place to point out that whether Cicero is to the schoolboy an inspiration to good citizenship and lofty endeavor, or a conceited old word-monger, depends largely upon the teacher under whose guidance he is studied."

T. A. B.

BOOKS AND AUTHORS

Announcements.—Father Daniel Lord's magnificent and stirring musical masque, "A Pageant of Youth," will be presented under the direction of Rev. Claude Pernin, S.J., during Thanksgiving Week in the gymnasium of Loyola University, Chicago. The "Pageant" of which some idea will be presented in a future issue of AMERICA, no matter from what angle it may be viewed is a masterpiece, and all Chicago should witness it. It must leave a deep impression which will last long after its scenic and dramatic splendors have faded away.—That vibrant author of boys' books, Father Neil Boyton, has grown up for the time being and has ready a collection of short stories for adults "In God's Country," which Benziger will soon publish. After this gesture he will revert to the juvenile age and finish another thriller "Where Monkeys Swing," which will supplement his very popular "Whoopee" and "Cobra Island."

Old Favorites.—Three additions to the "My Bookcase" Series are sure to meet with favor. The fiftieth anniversary of Manzoni's death is commemorated by a carefully edited edition of the immortal, "The Betrothed," to which Father Reville has joined an instructive appreciation of the work and career of the great Italian writer that gives a new zest to the story of the Lombard Lovers. "The Truce of God," by George H. Miles, is timely at this war rent period of the world's history and should revive interest in one of our most attractive Catholic American writers, "The Poet of the Rose," too little known to the present generation. Spalding's "Miscellanea" has so long been out of print that the selections from it, "The Church, Culture, and Liberty," prefaced by Father Reville's sketch of the famous Archbishop of Baltimore, is a volume of more than passing value to which the handy form and fine clear type of the "My Bookcase" Series (Wagner, \$1 each), lend additional lustre.

English Precepts.—For the student who desires to learn how to write, Robert M. Gay has collected in "Facts, Fancy and Opinion" (Atlantic Monthly Press), many model editorials, book reviews and short essays on a variety of subjects. The aim of the editor is to propose examples that are interesting, stimulate imitation and study, and thereby develop a style. His introduction contains a very practical and simple digest of the principles of good writing. The book may be used as a supplementary text by teachers in freshman or upper high school classes.—Opportunity for the opening of the school year, D. C. Heath & Co. present two text-books on high school English. "First Book in English," by A. L. Murray and Ernest P. Wiles, is divided into two parts, the first of which treats of the forms of composition, while the second embraces the usual grammar lessons for beginners. Stress is laid on class discussion of a topic before a written exercise. "Composition and Rhetoric," by William Williams, B.A., and J. C. Tressler, M.A., is a more advanced book, and above all, as its authors claim, a practical book. Numerous hints on gathering and arranging material, a good chapter on letter-writing and another on the publication of a newspaper, the class paper, the magazine, and advertising, substantiate this claim. Both books have followed carefully the principle of learning composition by practise rather than by precept.

The Catholic Mind.—The feature articles place a true Chesterbelloc stamp on the first September issue. These two vigorous expounders of Catholic thought express some very sane and yet very bellicose views on the subject of history. Mr. Belloc, in "Catholic Truth in History," shows how insidiously dangerous are the usual history textbooks, which are anti-Catholic, not so much by misstatement of fact, "as by anti-Catholic selection, anti-Catholic tone, and anti-Catholic proportion." The theses re-

cently proposed for discussion by Mr. Chesterton at the Birmingham Catholic Congress are reprinted under the caption "Anti-Catholic History." There are but twelve short theses, but their amplification would require a good sized volume. Father Schwitalla, S.J., in "The Thought and Faith of Today," though presenting a very pessimistic review of the modern world, offers a happy solution. "Christian Standards for Youth," a short but eloquent address delivered by the Rt. Rev. W. A. Hickey, D.D., closes a number especially suitable for colleges.—The second September number of the *Catholic Mind*, on the other hand, is devoted to the ever pressing labor question. Father Husslein, S.J., the well-known sociologist, expounds the Catholic view of "Labor's Responsibility to the Community," and Seumas Hughes exposes the danger to labor in the doctrine of "Class Dictatorship." The number ends with a very interesting article on "The Catholic Trade Unions in France," by Denis Gwynn.

Dreams and Windows.—Vague abstractions like immortality and fraternity and meekness no less than the commonplace topic of spring and birds and flowers, if they are to be transformed into true poetry, must be seen through new casements and in fleeting visions. Eugene M. Konecky in his "Trail O' Spring" (Dorrance, \$1.25), and Cletus Zembrod in "In Diverse Mood" (Stratford, \$2.00), have chosen such difficult material for their verses. It is no dispraise to say that both volumes lack only the magic touch.—A poet's impressions of his mission are always interesting. Edwin Leibfreed in "Windows of Gold" (Dorrance, \$1.50), has this to say of himself.

I am a weaver of beauty with words,
The hum of my loom is a song,
The shuttles that fly are the silver-toned birds,
And each has a rhythmical tongue.

The thing that I weave is a garment of praise,
Soft as the wings of a dove,
And each golden thread is a delicate phrase
In a canticle of love.

The slender volume of Marguerite Wilkinson, "The Great Dream" (Macmillan, \$1.50), is inspired for the most part, by tender sympathy for the poor, the suffering and the lowly things of nature. But she sometimes hides away the key that interprets her mysticism. Though she has the modern tendency to ignore metrical forms, her verses are melodious and her thought and diction truly poetic.

Fiction.—The danger to Catholic faith and morals attendant upon non-Catholic education is forcefully stressed in "The Starlight of the Hills" (Pustet, \$1.75), by Jason Rolfe Strong. In common with most so called novels that are constructed to teach lessons or prove theses, the story, looked at from the viewpoint of art, is not too satisfactory. Most of the characters are either too good or too bad, and the dialogues are often merely catechetical. The book, however, deserves commendation.

Merritt P. Allen in "In Greenbrook" (Page, \$2.00), writes an interesting but rather gruesome story of a young doctor endowed with all the noble qualities which a novel-hero should possess. Though designed for a successful practise in the city, he sacrifices his inclinations for the sake of a small country village. In view of its other splendid qualities, one may overlook the fact that some of the narrative is quite incredible.

The adventures of a genial, middle-aged pastor of the Church of England, who, in the midst of a most uneventful life, finds himself unwittingly involved in a very iniquitous smuggling enterprise, are related in "A Mediterranean Mystery" (Duffield, \$2.00), by Fred. E. Wynne. The scenes are presented in a most attractive style and not only hold the interest but afford amusement from beginning to end.

To those who love the calm and peace of the English country-

side, "The Lavender Lad" (Page, \$1.90), by Dolf Wyllarde, will have a special appeal. It will also interest the general reader because of its splendid characterization and charming bits of description. In the unfolding of the plot, the suspense element is artistically sustained.

The hero of "Brass Commandments" (Century, \$1.90), by Charles A. Seltzer, is a true child of the Wild West tradition. Single-handed, he declares war against a band of rustlers that are stealing from his herds of cattle. Cartridges are his brass commandments. He wins his war, marries the girl of his choice and thereafter lives peacefully. The story is entertaining and well executed.

Literary.—It is the fashion, nowadays, for eminent authors to reprint their stray magazine and newspaper articles in book form. Edmund Gosse has committed his second offense in "More Books on the Table" (Scribner, \$2.75). The kindly reception accorded to his previous volume, it may be surmised, was due rather to his already established literary and critical reputation, than to the value of the book itself. The present collection of essays, timely and interesting as they may have been when first written, will scarcely be an important addition to our critical literature.—In a simple, yet pleasant manner, "The Triumph of Art" (Scott), by Clarence J. Schilling, inculcates the principles of true art. Built up along the lines of "Everyman," this allegory is well worth consideration.—The greatest dramatist again appears as the myriad-minded in "Shakespeare and Spain" (Clarendon Press, \$0.70), by H. Thomas. This interesting pamphlet deals with Spain's influence on Shakespeare, rather than with the Shakespearean cult in Spain.—The contents of "The Poet's Poet" (Marshall, Jones), by E. Atkins, are not what the title would suggest. It has little value as an anthology and makes no valuable contribution to the literature of criticism. The author has forced poems to fit her subject and, in an attempt at continuity, has appended comments which are seldom interesting. The opening chapter, "The Egocentric Circle," is a fair exposition of poetic inspiration and idealization, but the remainder of the book is neither well evolved nor balanced.

BOOKS RECEIVED

- D. Appleton & Co., New York:
Lady Rose Weigall. By Rachel Weigall. \$3.00.
- Benziger Bros., New York:
Viola Hudson. By Isabel C. Clarke. \$2.00.
- T. Y. Crowell Co., New York:
Action Poems and Plays for Children. By Nora A. Smith. \$1.75.
- Dodd, Mead & Co., New York:
Comedies and Errors. By Henry Harland. \$2.00.
- Dominicana Press, Washington:
An American Apostle: The Very Rev. Matthew A. O'Brien, O.P. By the Very Rev. Victor F. O'Daniel, O.P., S.T.M.
- George H. Doran Co., New York:
The Great Capitals. An Historical Geography. By Vaughan Cornish, D.Sc. \$5.00; The Law of the Kinamen. By Lord Shaw of Dunfermline. \$3.50; The House of Helen. By Cora Harris. \$2.00; Public Speaking. By Frank H. Kirkpatrick. \$2.00; China Today Through Chinese Eyes. By Dr. T. T. Lew. \$1.25.
- Doubleday, Page & Co., New York:
The Man Himself: The Nazarene. By Rollin Lynde Hartt. \$2.50.
- Alfred A. Knopf, New York:
The Markenmore Mystery. By J. S. Fletcher. \$2.00.
- J. B. Lippincott Co., Philadelphia:
The Art Spirit. By Robert Henri. \$2.00; Seeing the Middle West. By John T. Faris. \$5.00; Not in Our Stars. By Michael Maurice. \$2.00.
- Longmans, Green & Co., New York:
The Adventures of a Lion Family. By A. A. Pienaar. \$2.00.
- The Macmillan Co., New York:
The Rose and the Ring. By William M. Thackeray. \$1.00; Susanna's Auction. Translated from the French. \$1.00; Monuments of the Early Church. By Walter Lowrie; Lettres Ecrites à un Provincial. By Blaise Pascal.
- The Ronald Press, New York:
Outlines of Economic History in the Nineteenth Century. By Garrett Droppers, Ph.D.
- Thomas Seltzer Co., New York:
The Love Child. By Bertha P. Moore. \$2.00.
- Frederick A. Stokes Co., New York:
The Real Robert Burns. By J. L. Hughes, LL.D.; Ancient Man in Britain. By Donald A. Mackenzie.
- Joseph Wagner, Inc., New York:
The Betrothed. By Alessandro Manzoni. \$1.00; The Church, Culture and Liberty. By The Most Rev. Martin J. Spalding. \$1.00; The Truce of God. By George H. Miles. \$1.00.
- The World Book Co., Yonkers-on-Hudson:
Hidden Heroes of the Rockies. By Isaac K. Russell. \$1.36.

Education

Education and Organization

THE need for concurrence of thought and action among Catholics is greater than ever. Too long, wrote the Archbishop of Baltimore recently, have we stood apart in small and unimportant groups, giving little consideration to the great questions of the day, and making practically no impression upon our national life. Throughout many sections of the country, the foes of religion, who are always the special foes of the Catholic Church, are strongly organized, and sooner than we realize the day may come in which such groups as the National Councils of Men and Women will be called upon for active service.

In Michigan and Oregon, as we know, the fight has been going on for some years. Catholics have been obliged to struggle to defend their rights, and not always has success followed. In Oregon they are denied the right to educate their children in the parish schools, being deprived by this legislation of the right to transmit to their children the heritage of the Faith. The Oregon school law makes the exercise of this right a crime which the State recognizes as such and punishes by a proceeding brought in its own name. The penalty is fine or imprisonment, or both, and each day's attendance constitutes a separate offense. Legislation of this nature demands, compels, cooperation and organization if its evil effects are to be removed. The fight for the Catholic school is the fight of every Catholic man and woman in the country, and the sooner drowsy laymen and clergy awake to a realization of this fact, the better will be our chance for success. Organization should coordinate all existing societies and help each to cover the particular field in which it is supposed to operate. Only thus can we make united action effective and further through Catholic lay-activity the cause of the Church in every parish in the United States.

It need not be said that this organization does not imply the introduction of the spirit of religious prejudice. It intends no attack upon any individual, on any Church, or group of Churches. The right to worship Almighty God according to the dictates of a well-ordered conscience which we claim for ourselves we gladly accord our fellow-citizens. Organization does mean, however, our realization as Catholics and as Americans, of the existence of a deep-seated hatred of the Church and of all the practises she inculcates, and of an intolerance which is daily gathering new recruits for an army of prejudice and oppression. It means that we have heard and heed the call which Michigan and Oregon have sounded and that Alabama will soon sound. Since hatred of the Church is fast becoming nation-wide, our organization must also be nation-wide, an organization which, as was said at the 1922 Convention of the Council of Men, will work in unison and harmony with the Church, even as the pulse responds to the beating of the heart. "Solidarity," said Bishop Schrembs "should be the watchword everywhere." The Hierarchy have

blazed the path by endorsing the Councils of Men and Women. We cannot remain indifferent while organized and commercialized bigotry attempts to deprive us of our rights, especially of our right to educate Catholic children in Catholic schools. It is idle to indulge in delusions of hope, for while man is man pacifism can be but a dream.

Yet it is not well to forget that organization alone is not sufficient. If we wish to defend and preserve our schools, we must know what they are doing, and we must familiarize ourselves with their finished product. Catholics are not born to be mere hewers of wood and drawers of water, but Catholics can expect no other future for their children unless a sudden and mighty change comes over Catholic parents. With a system of parish schools, second in real effectiveness to none, not one Catholic child in 200 receives even the beginnings of a high-school training. There are about 1,981,051 boys and girls in the parish schools, and, according to the "Catechism of Catholic Education" published last year, 1,795,673 of them are in the elementary grades. Catholic children fail of a complete education not because suitable Catholic schools are lacking but because far too many parents are unwilling to make the sacrifice necessary to enable them to give their children the advantages which will help them to rise in the world and take their place among the leaders of men. If given these opportunities our children will be ready when their time comes, to carry on the work for God and for country which has been begun by their ancestors in the Faith. Failing these opportunities, how can they present to the world the real message of the Church? It is unfortunately true that the Catholic laity in this country is not an educated laity. Our Catholic people, with notable exceptions it must be admitted, do not inform themselves as to conditions which affect the Church throughout the world, or even within the limits of their own States. As to religion, they probably remember something of what they learned years ago from the "Baltimore Catechism" or from the larger catechism of Father De Harbe. But this is not enough. We must not only know what the Church teaches, but we should be able to apply her teaching to the many problems which are continually coming up in modern life. Catholicism is a religion of light, of reason, of intelligence. The Catholic "born in the Faith" too freely takes things for granted; the instruction of his early days grows dim and may be forgotten. We must not only retain our Catholic schools, but we must improve them, and make every effort to extend their influence. Yet at this very hour we Catholics face the complete destruction of the one great agency, our Catholic school-system, for the proper education of our children. It is attacked in many States, and to preserve it, we must have that active, faithful support of every Catholic, which can be secured only through intelligent organization.

The fight against the parish school is not only an attack on education and the Church, but an attack on the real interests of the State. The family with its rights existed

before the State, and is the foundation of the State, for while the family, as such, can exist in the absence of the State, no State ever did or could exist without the family. The campaign then, against the Catholic school, is an attack on sound ethics, an attack on the doctrines taught by the Catholic Church throughout the centuries. Properly understood, it should win no sympathy from any American, whatever his religious creed, for there can be nothing more repugnant to genuinely American ideals than a movement which proposes to replace the Government whose fundamental charter is the Constitution, by a Government founded on bigotry, prejudice, and a disregard for natural and inalienable rights.

MARK O. SCHRIVER, JR.

Sociology

Continuous Employment

IF individual employers were to listen to the voice of justice, unemployment legislation, such as the Huber bill in Wisconsin, would not be called for. This voice proclaims the obligation, binding in conscience, of providing continuous employment, as far as may be possible. The older moralists and ethicists were not concerned with this social obligation; in their time it was a speculative not a practical question. They had, in reality, no problem of this nature. Today, however, employers need to be exhorted to examine their consciences on the subject, since whoever culpably brings about unemployment, cannot escape the responsibility which attaches to the author of a serious disorder. The proof of this statement is found in the urgings of justice within us. Payment proper to the dignity of a human being presupposes the opportunity to work. Work is a means to the end. Yet many employers who thank God that they pay a fair wage for fair work violate the obligation of providing to the best of their ability continuous employment.

Happily, the number of employers who recognize this duty is growing. Colonel P. H. Callahan of Louisville is one of the pioneers, but the latest to attract public attention is found in the soap-manufacturing firm of Procter and Gamble, in Ivorydale, near Cincinnati. That the plan will "float" is assured by the contract signed by the president of the company, Mr. W. C. Procter. The present experiment is not made by novices in social welfare, but by business men who have attracted international attention by their profit-sharing plan. In an interview Mr. Procter is quoted as thus outlining the reasonable desires of the worker.

There are four or five things that every worker wants. These are, first, good conditions of employment; second, reasonable work; third, the opportunity to prosper as the industry prospers, and to have some providence for old age; fourth, some voice in the conduct of affairs in which he is directly interested; fifth, security of employment. So far, we have given our employes the first four requests, and the fifth can now be granted.

Moved, as is evident, by conscientious motives, the

Procter and Gamble Company made a scientific study of the causes underlying their unemployment evil, and then courageously proceeded to prevent its recurrence. They found that their annual sales for years past had averaged a proportional increase. On the other hand, the purchases of the retailers and especially of the jobbers were very heavy at one season of the year, and practically a negative quantity at another. The resulting graph was a series of peaks and valleys, ominously labeled "employment" and "unemployment." The latter floated the red flag of inconvenience, discontent, suffering. It was an injustice, too, forbidden by that Author of human nature, whose injunction on men is to labor. The Ivorydale firm asks itself, "How may this malady be prevented?" and the answer is: do away with the spasmodic buying of jobber-middlemen, store in times of over-production, sell directly to the retailer in proportion to the consumers' needs. These were the principles that have given the successful answer. They involved, at first, a financial loss in the erection of warehouses for storing, in the substitution of a new force of salesmen to take the place of jobber-middlemen and in a large increase of the clerical force and of its quarters. At times, workmen have to be transferred from their regular position to another, if entire unemployment is to be avoided. In this case their salary is not affected. A kind providence has blessed the company's scheme during a trial period of two years, and now there is had the following contract, guaranteeing to each employee forty-eight weeks of continuous employment in each year. Most probably fifty weeks will be had, but forty-eight are assured. The two weeks of certain lay-off are necessary for the overhauling of machinery, etc. About Christmas has been found the most convenient time for this to take place.

To employes located at Ivorydale, Ohio, factory, and participating in the Procter and Gamble profit-sharing plan, the undersigned company hereby guarantees full pay for forty-eight (48) weeks in each calendar year, less only time lost by reason of the customary holiday closings, or through fire, flood, strike, or other extreme emergency, and subject to the following provisions:

(a) When an employe enters the profit-sharing plan after January 1 of any calendar year, it is the intent of the company to secure to him full pay for such forty-eight weeks under this guarantee as may remain in that calendar year.

(b) The company reserves the right under this guarantee to transfer an employe to work other than that at which he is regularly employed, provided he is compensated for same at his regular wage rate per hour.

(c) The company reserves the right to discharge any employe at any time for cause, and further reserves the right to terminate or modify this guarantee in whole or in part at any time after serving six months' notice to that effect.

By this guarantee the employe is assured of regular work and regular income. He also receives profit-sharing dividends, beginning at 10% and running 20% of his wages each year. In addition he is accumulating with but little effort on his part an investment from which he will receive the regular dividends paid upon the Procter & Gamble Company's common stock.

THE PROCTER & GAMBLE COMPANY

Evidently a great factor in industrial unrest among

5,500 men has been thus removed. The moneyed interests concerned had the courage to ferret out the causes of the plague in their midst and to adopt a remedy. Or to return to the idea of responsibility, their consciences recognized the obligation binding them to provide continuous employment, and they hardened not their hearts.

Judging all by one is not an admitted principle of economics, though it is often on such a working hypothesis that universal laws of nature are established. And so we quote the following corollary drawn by Mr. Procter: "This, then, is the guarantee plan we have worked out. We expect it to prove successful. I would recommend that other large industries take it up. By standardizing their production they may increase their production. Coal-mining, for instance, may well adopt it. By using our principle of selling, the mines may give their miners work the year around."

At any rate there can be no doubt of the sincerity of the country's plea to all such unstandardized industries and in particular to mine operators: Study the causes of your destructive winters of unemployment; earnestly strive to remove or, at least, to mitigate them. Do not tell us that it is an *a priori* impossibility, for the same was too long the excuse for the twelve-hour steel day. You have a social obligation imposed on you by human society and by the Author of society.

DANIEL M. O'CONNELL, S. J.

Note and Comment

The Feast Day of
Blessed Thérèse

SEPTEMBER 30 has been set aside by the Church as the feast day of the "Little Flower," now Blessed Thérèse of the Child Jesus. Two years more, it is confidently predicted, and we shall find her enrolled among the canonized Saints of God. The day of her feast is the day whose shadows melted away for her into the glories of the eternal light. It was a day that broke in deepest desolation: "Oh with what fervor I have prayed to her," she said, after a night of anguish, with her eyes fixed on Our Lady's statue, "And yet it has been pure agony, without a ray of consolation. . . . Earth's air is failing me; when shall I breathe the air of Heaven?" And that same afternoon, raising herself in bed she exclaimed: "The chalice is full to overflowing. I could never have believed that it was possible to suffer so intensely. . . . I can only explain it by my extreme desire to save souls." "Yes," she soon repeated, "all that I have written about my thirst for suffering is really true! I do not regret having surrendered myself to Love." Strikingly she then bore witness that her soul had ever sought the truth: "I have understood humility of heart." Once more, in her very agony, she patiently breathed: "I do not wish to suffer less!" and then the final words: "Oh, I love Him. . . . My God, I love Thee!" Need we wonder then that on this day God should wish to glorify the willing victim of His love.

What was her death but the transfiguration of Divine love in a human soul! Though her way was a "little way," it led straight to the sublimest heights.

Controversy
Over Immigration

A SHARP debate is expected in the next session of Congress over the proposal to substitute for the immigration limit of three per cent, reckoned on the 1910 census, a limit of five per cent, reckoned on the 1890 census. How this would alter the relative number of persons coming from the different countries is graphically indicated in the subjoined table prepared for the Information Service of the Federated Churches:

	3% 1910	5% 1890
Austria	7,451	2,757
Czechoslovakia	14,357	5,076
Denmark	5,619	6,961
France	5,729	9,785
Germany	67,607	128,067
Greece	3,294	116
Hungary	5,638	1,183
Italy	42,057	9,779
Norway	12,202	16,133
Poland	21,076	12,888
Lithuanian region	2,310	532
United Kingdom	77,342	156,146
Turkey	2,388	322

The American Federation of Labor is known to be inflexibly opposed to any increase in the total number of admissible immigrants and in fact does not want the existing law tampered with, fearing doubtless that it might lead to a weakening of the restrictive policy. The farm organizations, on the other hand, are not united on any clear policy. Where some of our large corporations stand is of course well known.

Protestants Resent
Klan Intolerance

THAT an organization like the Ku Klux Klan, claiming to represent at least a part of Protestantism, should be attacked even more vigorously by Protestants than by American citizens of any other religious affiliation is the conviction on which the Hon. Benjamin Loring Young, Speaker of the House of Representatives, has consistently acted. In an attack on religious intolerance in America at a recent luncheon of the Lowell Rotary Club, he said:

Personally, as a white, Gentile, Protestant American, and because of that fact, I bitterly resent the implication of the Klan that men of my race and kind seek to dominate and tyrannize over their fellow Americans of other racial origin and religious belief.

There are numberless Protestants who view the situation entirely from Mr. Young's point of view and who would gladly subscribe to what he writes in a correspondence to us: "I think the main responsibility to clean our own house rests on the shoulders of those of us who belong to the Protestant Churches." It is this same sentiment which without doubt animates the great body of our Protestant fellow citizens and inspired the outspoken opposition of the Federated Churches of Christ to the Klan propaganda.

"Let us sit steady in the boat," said Colonel Callahan at the Rochester mass-meeting of the Catholic State League of New York, "and let these people fight the battle, as it is their battle as well as ours. We shall go through the shoals of anti-Catholicism on the good ship which has survived dangers in the past." This of course does not imply inactivity on our part. But never for a moment do we distrust our fellow Americans of whatever race or creed.

Secretary Denby's Tribute
to Catholic Loyalty

SPEAKING at the annual conference of Catholic Charities held in Philadelphia this month, the Secretary of the Navy, Mr. Edwin Denby, gave the following testimony to Catholic loyalty:

To Catholics the Marine Corps in which I served should be of especial interest, since I found that more than forty-five per cent of its enlisted men were Catholics. And this is a grand tribute to the teachings of the fine old Church, that it instills in the minds of its young a deep and loving patriotism for country, a patriotism that does not balk at the sacrifice of one's own life in the nation's honor.

I feel that a lily might have been born of the great war, a lily whose petals would give forth the fragrance of justice, tolerance and peace; yet it has been a long time aborning, but we can now faintly see its outlines. This lily is duplicated by such welfare organizations as the National Conference of Catholic Charities. If there is to be an end of the bigotry, which I think is less formidable than formerly, I think it will come from such societies as this. How can Christian men and women, or men and women of any creed, allow bigotry to pervade their hearts and judgment, when assembling together for the purpose of salvaging human wreckage? The very fact that they can assemble on common ground—the rallying place of help to the needy, see each other's needs and discuss the best ways of helping one another, is proof that ill-will cannot rankle long.

The aim of Catholic charity workers, it seemed to him, was "to make of the American the American that he ought to be, the ideal citizen." And he prayed that the day might come when bigotry would be unknown "in a united, loyal and zealous brotherhood of citizens."

A Golden Jubilee
at New Orleans

ON September 8, at Loyola University, New Orleans, Father Emmanuel de la Morinière celebrated the golden jubilee of his entrance into the Society of Jesus. Born at Basse Terre in the French West Indies, where the beauty of a tropic sea filled his soul with poetry, he was sent at an early age to the Jesuit College in New Orleans, and soon after entered the Jesuit Novitiate at Grand Coteau, La. Even then he gave unmistakable signs of that eloquence for which later on he was so well known. It was no surprise then that after the protracted scholastic and educational work, to which the Society of Jesus submits her younger members, "Father de Lam" was for many years entrusted with the duty of lecturing and of preaching the word of God.

On the platform and in the pulpit, the orator did work, which, in its general excellence, the beauty of its form, the artistic perfection of its apostolic utterance has not

been surpassed in the United States. Throughout the South and in the cities of the North, he fascinated his audience by the dignity and splendor of his message. As a Shakespearean scholar and lecturer on the Shakespearean drama, he was recognized as a master. He endeared himself to thousands in the South by his splendid eulogy of the heroes of the Lost Cause, and veterans of Jackson and Lee shed tears over his tribute to their old leaders. Conscious of the dignity of the Catholic pulpit, Father de la Morinière prepared for the hard struggles of that arena with untiring labor and zeal, giving in this to the younger members of the priesthood a splendid example. Although still hale and vigorous, the eloquent orator of former days now confines his accents within the walls of a lecture room where he can make hard syllogisms radiantly beautiful, and infuse poetry into abstruse problems of metaphysics. His many friends in New Orleans and throughout the country offered to "Father de Lam" the tribute of their affection and admiration on the occasion of his jubilee. The New Orleans *States* expressed what was in the hearts of all in a remarkable editorial entitled "Father de Lam." By his brothers in religion he is loved for his many endearing qualities. To our separated brethren he has shown the splendors of the Catholic Church and her doctrines, and to all Americans the beauty of true patriotism. His life and talents have been dedicated to the service of God and the good of souls. In this he will find his reward.

Cardinal Faulhaber's
Letter of Gratitude

IN a personal letter, expressing thanks for a sum of money forwarded to him for his orphanages, seminaries and old people's homes through AMERICA, Cardinal Faulhaber writes:

In our own Bavarian way let me say, "God bless you for it!" Our situation is clearly becoming more desperate from day to day, and worst of all, the people, whose entire thought must be engrossed with economic cares, gradually lose their sense of the supernatural and Divine. A pound of bread costs 180,000 marks; a hundred-weight of coal, 5,000,000 marks; one pound of potatoes, 100,000 marks; even a single match, 300 marks.

Believe me that we have no idea how we are to supply our institutions with food and fuel for the winter. We can do nothing but pray and bow in silent resignation beneath the hand of God, waiting until the hour of our deliverance shall strike. So you can understand with what joy I received your gift, since therewith I shall be able to save many from hunger, cold and despair.

It would be vain to add anything to this letter, coming directly from the heart of one of the Church's most illustrious Prelates. We can only say that since it was written conditions have become unutterably worse and prices may have risen many-fold, for the mark was lately quoted as low as 135,000,000 to the dollar and has lost in fact all foreign exchange value. Further gifts will gladly be forwarded by us to Cardinal Faulhaber or to any other of the many points where help is so urgently needed. Father Vaughan's letter in last week's *Communications* has doubtless served to convey a true impression of the actual conditions in Germany.